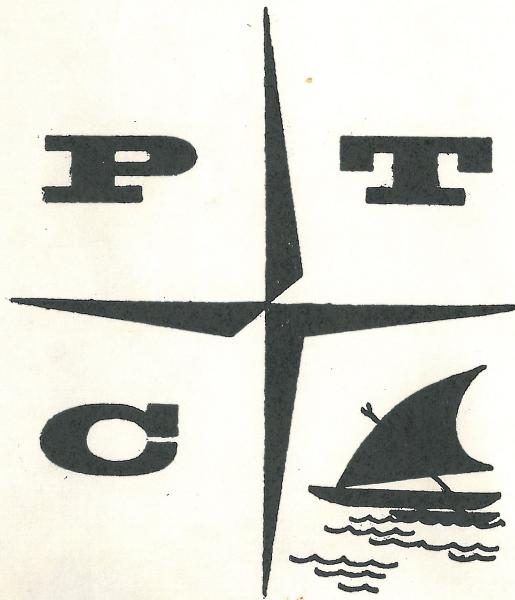


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Theological Education in the Pacific

CONSULTATION

May 7-13, 1961



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Theological Education in the Pacific

CONSULTATION

(Sponsored by the
THEOLOGICAL EDUCATION FUND)

at Dudley House High School, Suva, Fiji

MAY 7-13, 1961

Report prepared and published by
the Theological Education Fund Committee of
the International Missionary Council

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Consultation on Theological Education in the Pacific

May 7-13, 1961

Suva Fiji

THE CONSULTATION was called by the Theological Education Fund of the International Missionary Council. It was timed to follow the Conference of Churches and Missions in Samoa (April 22 to May 5, 1961), and the majority of the members of the Consultation attended the earlier meeting. Efforts were made to bring to the Consultation representatives of theological schools in the Pacific area, and to secure due representation of nationals and of denominations. If the resulting list of attendances shows some regrettable absences, it was mainly because several who were invited could not attend.

The T.E.F. could not have made arrangements for this Consultation without local guidance and help. When Suva was decided upon as the place, a Correspondent was sought, and the name of the Rev. L. D. Fullerton of the Methodist Church in Fiji was recommended. For several months before the Consultation, Mr. Fullerton corresponded with officers of the T.E.F. on the plans to hold the Consultation at the Dudley House High School in Suva. He rallied several helpers to his side, including his staff colleagues. The area reports, shortened versions of which are included as appendices to these minutes, were collected and prepared in his office. With skill, patience and good temper he organized events and solved problems during the course of the meeting, and everyone present would wish to acknowledge a debt of gratitude to him.

The welcome to Fiji by the church and the civic authorities was warm and cordial. On May 8th an official church welcome took place at Dudley House High School, at which there was the traditional presentation of the whale's tooth and kava root, with speeches on both sides, followed by an impressive display of Fijian dancing and by the singing of an Indian girls' choir. On May 9th, the Mayor and Council of the city of Suva cordially greeted the members of the Consultation at a public reception in the Town Hall.

On Sundays, May 7th and 14th, several members responded to requests to preach in local churches.

Local hospitality was enjoyed by every member. At the Dudley House High School, voluntary caterers provided meals of great variety, and excelled themselves on the evening of May 13th when members were able to invite their new friends to a Fijian supper. Many islanders contributed to the good fare by the food which they gave, and members left Suva with gift souvenirs of their stay in Fiji.

Bishop J. E. Lesslie Newbigin, General Secretary of the I.M.C. and a member of the T.E.F. Committee, was the Consultation Chaplain. He led the meeting in daily worship and supplication, and in Bible Study, taking for the study the Epistle to the Ephesians. Evening prayers were led by different members of the group. On Thursday, May 16th, Ascension Day, at the invitation of the Presbyterian and Methodist Church leaders, members of the Consultation and local helpers attended a Communion Service at St. Andrew's Church, conducted according to the order of the Church of South India by Bishop Newbigin assisted by the Minister and Elders of the Church.

The chairman of the meeting was the Rev. Dr. Charles W. Forman, T.E.F. Consultant and Professor of Missions at Yale Divinity School, New Haven, U.S.A., supported by the Rev. L. D. Fullerton as Vice-Chairman. The secretary was Miss F. M. Dearing of the T.E.F. office in London.

ATTENDANCE

[For list of names with addresses, see Appendix I, pages 43/4]

Dutch New Guinea	The Rev. J. P. Kabel
Territory of New Guinea	The Rev. Dr. A. C. Frerichs
New Britain	The Rev. Saimon Gaius
Territory of Papua	The Rev. Raymond Perry
Caroline Islands	The Rev. Dr. H. F. Hanlin
Gilbert Islands	The Rev. Emlyn Jones
New Hebrides	The Rev. E. G. Jansen
Fiji	The Ven. Archdeacon D. A. Rawcliffe
Tonga	The Rev. H. W. Figgess
Western Samoa	The Rev. L. D. Fullerton
Cook Islands	The Rev. A. R. Tippett
Tahiti	The Rev. S. A. Tuilovoni
Australia	Dr. John 'A. Havea
U.K.	The Rev. John Lepatoa
	The Rev. Dr. John Bradshaw
	The Rev. G. L. Cook
	The Rev. Lene Milo
	The Rev. Vavae Toma
	The Rev. Bernard Thorogood
	The Rev. Henri Vernier
	The Rev. C. F. Gribble
	The Rev. David Taylor
	The Rev. C. S. Craig

Officers:

The Rt. Rev. J. E. Lesslie Newbigin, General Secretary of the I.M.C. and a member of the T.E.F. Committee.

The Rev. Dr. C. W. Forman, T.E.F. Consultant.

Miss Freda M. Dearing, T.E.F. Assistant for Texts and Libraries Programme.

MINUTES

The meeting was opened with prayer by the Chairman, Dr. C. W. Forman.

1. The Purpose of the Consultation and the Rôle of the Theological Education Fund

Dr. Forman stated at the outset that the T.E.F. had no preconceived plan for the Pacific; but the Fund was interested in theological advance in this as in other parts of the world, and therefore had provided the means to make the meeting possible. The Consultation itself would be responsible for approaches to other bodies for the implementation of any proposals which might emerge from the discussions, including any approach to the T.E.F. for support.

2. Timetable and Programme

Sessions were held from 9.30 to 12 noon, from 4.30 to 6 p.m. and from 7.30 to 9.30 p.m. By common consent there was no set programme, the general plan of the meeting being:

- (a) Reports from the Samoa Conference and from the Areas
- (b) Discussion and analysis of the reports in plenary session
- (c) Sub-Committee sessions on main issues
- (d) Discussion in plenary session of Sub-Committee recommendations and final decisions.

The Rev. C. S. Craig was asked to prepare and present an analysis of the area reports, after these had been delivered.

3. Sub-Committees

Sub-Committees were set up, as follows, the last one on "Questions and Affirmations" being appointed at a later stage, when the need for such a Committee became apparent:

CENTRAL COLLEGE

- The Rev. Dr. Charles W. Forman, *Chairman*
- The Rev. Dr. John Bradshaw
- Dr. John 'A. Havea
- The Rev. J. P. Kabel
- The Ven. Archdeacon D. A. Rawcliffe
- The Rev. Setareki Tuilovoni

TEXT BOOKS

- Dr. Albert C. Frerichs, *Chairman*
- The Rev. Gordon Cook
- Miss Freda Dearing
- The Rev. Dr. Harold F. Hanlin
- The Rev. A. R. Tippett
- The Rev. Henri Vernier

FUTURE CONTACTS

- The Rev. H. W. Figgess, *Chairman*
- The Rev. L. D. Fullerton
- The Rev. Saimon Gaius
- The Rev. Emlyn Jones
- The Rev. Bernard Thorogood

SURVEY

- The Rev. C. F. Gribble, *Chairman*
- The Rev. John Lepatoa
- The Rt. Rev. J. E. L. Newbigin
- The Rev. David Taylor
- The Rev. Vavae Toma

QUESTIONS AND AFFIRMATIONS

- The Rev. C. S. Craig, *Chairman*
- The Rev. E. G. Jansen
- The Rev. Lene Milo
- The Rev. Raymond Perry

4. Report from the Conference of Churches and Missions, in Samoa, April 22nd to May 5th, 1961

Bishop Lesslie Newbigin stated that one of the five Commissions at the Samoa Conference had been on The Ministry, and he submitted the adopted report and recommendations of that Commission, the full text of which appears in Appendix II to these Minutes. Reading the document paragraph by paragraph, Bishop Newbigin commented and enlarged upon the statements made. The recommendations were noted:

- (a) The dissemination of news between participating churches.
- (b) Occasional papers to be prepared on the subjects listed in Section 4 of the report; and
- (c) The establishment of a Central Theological College in the Pacific area.

The last recommendation had been referred by the Samoa Conference to this Consultation. Short discussion followed. Consideration of a Central Theological College was then deferred, in order that area reports could be received and the implications and issues drawn from them.

5. Area Reports

Reports were presented, as follows. Shortened texts are given in Appendix III, pages 46-77 of these minutes:

<i>Areas</i>	<i>Schools</i>	<i>Denominations</i>	<i>Reports Presented by:</i>
New Guinea—			
Dutch Territory	Theological School, Hollandia-Binnen Senior Flierl Seminary, Finschhafen	Reformed Lutheran	The Rev. J. P. Kabel The Rev. Dr. A. C. Frerichs
Papua	Lawes College, Fife Bay Newton Theological College, Dogura	Congregational Anglican	The Rev. Raymond Perry The Ven. Arch-deacon D. A. Rawcliffe
New Britain	Vunairima Theological School	Methodist	The Rev. Saimon Gaius
Solomon Islands	St. Peter's Theological College, Siota, Nggela	Anglican	The Ven. Arch-deacon D. A. Rawcliffe
Marshall and Caroline Islands	Pastors-Teachers Training School, Ponape	Congregational	The Rev. Dr. H. F. Hanlin
Gilbert Islands	Theological School, Tarawa	Congregational	The Rev. Emlyn Jones
New Hebrides	Training Institute, Tanga	Presbyterian	The Rev. E. G. Jansen
New Caledonia	Ecole Pastorale, Do Neva	Evangelical	The Rev. Henri Vernier
Fiji	Methodist Theological School, Davuilevu, Nausori	Reformed	The Rev. A. R. Tippett
	Diocesan Ordination School, Suva	Methodist	The Rev. H. W. Figgess
Tonga	Sia 'atoutai College, Nuku 'alofa	Congregational	The Rev. John Lepatoa
Samoa (Western)	Theological College, Malua	Methodist	The Rev. G. L. Cook
	Piula College, Lufilufi	Congregational	The Rev. B. G. Thorogood
Cook Islands	Takamoa College, Rarotonga	Evangelical	The Rev. Henri Vernier
Tahiti	Ecole Pastorale, Papeete	Reformed	

6. The Issues

The Rev. C. S. Craig, who had earlier been asked to prepare the analysis of the Area Reports, stated that he might begin by referring to the confusion of terminology. (It had appeared from the discussion that minister, pastor, ordinand and other such terms differed in meaning from area to area.) Insufficient attention had been given to the biblical understanding of the Ministry, and though the Continuation Committee of the Samoa Conference had been given directions on how to proceed with such study, it was important that this group should try to reach an understanding of the subject.

There were, however, two assumptions on which this group could act:

- (a) that whatever new forms of ministry or new understanding may emerge, a well-trained, full-time ministry of the Church will be needed;
- (b) increasingly the functions of that ministry will be seen to be the helping of the whole Church to enter into the ministry of Christ to the world.

There was at this Consultation an expectation, comparable to that at the Samoa Conference, that something would come out of the meeting—in the way of help obtained or help given—which would provide the Church with a better-trained ministry. This required sound assessment and criticism of existing work, and the facing of questions which would enable the Colleges to improve. The Samoa Conference had considered the question of recruitment, which was seriously affected by two conditions which were the special responsibility of theological colleges represented at this Consultation, namely, the character of the colleges and the discouraging aspects of life in some of them. Mr. Craig felt that the Colleges might be assisted by having a set of questions and affirmations from this meeting.

The Rev. Setareki Tuilovoni, Chairman of the Continuation Committee of the Samoa Conference, stated that while his Committee had been directed to study questions relating to the Ministry, the members looked to this Consultation for guidance, and he hoped that Mr. Craig's suggestion would be taken up.

At this point it was agreed to appoint the Sub-Committee on Questions and Affirmations referred to in minute number 3.

To guide the Sub-Committee, various suggestions were made by Mr. Craig of points which might be considered in greater detail, such as rapid social change in the various territories, and the need for a ministry not only strong enough to meet the pressures on the minds of people in those changing situations, but also to encounter the "new pagans"—those who were beginning to feel that they could live without religion. Such situations could arise in urban or village communities, and the training of the total ministry—not just a few selected men—should be affected. The question of the language of instruction and of the medium in which the pastors would minister to their people were important considerations; as also were the support of the ministry in salary or in kind, and the vocation which draws men in spite of small material reward. Questions should be asked about arrangements for ordination. In some cases it had been revealed that men might wait twenty or thirty years for ordination, and in others, that they might enter for theological training without any certainty that ordination would follow upon the satisfactory completion of study.

In some areas the Colleges were training many more men than could be absorbed into the full-time ministry, e.g., in Samoa where there were about 200 "resting" pastors. Would this require the limitation of students to a number which would have some relation to the pastoral needs of the Church?

In other places the difficulties of recruitment reflected the discouraging condition of college life, such as plantation and maintenance work, which reduced the time available for study, and sapped the energy of students. While a certain amount of such work was good, in keeping men in touch with village economy, in some places it appeared that it had become a question of saving money for the Church at the expense of satisfactory ministerial training.

There appeared to be evidence of unsatisfactory staffing in some places, with teachers engaged in several tasks, and a shortage of indigenous tutors.

Opportunities for the advancement of the brighter students and the breadth of the curriculum required consideration.

Discussion followed Mr. Craig's listing of the issues, and representatives of the Colleges gave brief facts of the situation in their own areas.

Training the Minister of Tomorrow. Bishop Newbigin, speaking from his own experience in India, said that while there might be short-term advantages in a system of personal autocracy, the safest and ultimately the most fruitful way was to face the Church with the fundamental questions concerning its own life. It might take years to convince the Church as a whole of a certain line about which a church leader might in his own mind have been convinced long ago; but it would be wrong and probably fruitless if he had power to put his own ideas into operation. However long it might take, it was necessary to get the ordinary members of the Church to face questions which might make them look behind their normal customs and established practices. The advantages of such corporate action had been experienced in Samoa where (as Dr. Bradshaw reported) in 1952 a Commission on the Life and Work of the Church had been established, which had considered the training of the ministry and adopted wide resolutions which the church had subsequently acted upon.

The Rev. E. G. Jansen of the Tangoa Training Institute, New Hebrides, stated that in his institution, in order to help the students, one evening a month was spent as a forum in which students could discuss freely with teachers those questions, some of them controversial, which were outside the normal curriculum, but which affected the life of the Church and the people.

Dr. Bradshaw stated that one of the features of modern Samoa, as he saw it, was a freer public relationship between the sexes. In spite of criticism, Malua College had allowed more freedom to students and it seemed that the young men now had a more balanced attitude towards women and marriage.

Language. Dr. Frerichs spoke of the tendency of students to revert to the vernacular language outside the classroom, and to unsuccessful attempts made to encourage the use of English in order that greater fluency and understanding would be attained, to which Dr. Havea replied that language was a tool, to be used only as necessary. For his private and family devotions, for example, he could only pray in his own language.

Archdeacon Rawcliffe stated that training a man in English would not mean that he must speak to his own people in that language. The Rev. Emlyn Jones said that English and the vernacular must be complementary

to each other—the former necessary in order to acquire knowledge, the latter necessary for communication and for the expression of one's deepest feelings and emotions. The Rev. J. P. Kabel reported that in the case of his College, the European language was Dutch, and students gained proficiency only by reading a great deal in that language.

The Rev. Vavae Toma considered that it ought to be possible to pray in English, when one had acquired greater fluency, though he had also experienced the sense of not being "at home" in the language. The important thing, he felt, was to use a language which could open the door to enrich other languages and to strengthen and widen the knowledge of the islanders who will be the future ministers in the Pacific Church. For that reason he favoured the use of English in any future central theological training.

Vernacular Books. The possibility of producing large text books in the vernacular languages seemed to be out of the question, stated Dr. Bradshaw, and unless students could use English they would not have the necessary tools of study.

The Rev. A. R. Tippett spoke of the need for vernacular Christian literature, not only for students but also for laymen and others in the Church.

Payment to Pastors. Various issues were raised under this heading. The Rev. Emlyn Jones stated that in some isolated areas there was no alternative to the pastor being supplied with food instead of money. The Rev. Bernard Thorogood felt that this Consultation should give some guidance on whether it is good that the Church should live on its own resources (without subsidies from abroad, which enable Government Departments to pay higher salaries) if it means that pastors and students are living at half the level of Government servants. The Rev. Gordon Cook felt in any case—whether the minister is supported by food or by cash supplied by the people direct—that the system is objectionable. Cases had been heard of weakened discipline, because to exercise it might cut off the food supply of the minister and his family. Dr. Bradshaw and Archdeacon Rawcliffe concurred, and the latter stated that in his Church, collections came to a central point and were then equally distributed. Thus, those who were serving in very poor communities received no less because of that fact. The Rev. Setareki Tuilovoni said that he had been making enquiries in Fiji, and had found that all ministers there would like to be paid from a central fund.

Ordination. Various views were expressed on the period between qualification and ordination. In the Gilbert Islands, for example, where people were appointed for six-year terms, a probationary period of six years would be preferred to three years. In Tonga, it would depend on the standard of training—the higher the standard the shorter the probationary period. A course of reading was prescribed there for the probationary period.

Ascetic Theology. Archdeacon Rawcliffe stressed the need for attention to the devotional life of the ordinand, which did not seem to have a prominent place in many of the training schools; he referred especially to meditation, mental prayer, intercession, self-examination and the devotional use of the Bible.

Responsibility of the Church. The Rev. A. R. Tippett asked what it cost the local Church to train a minister, how much the students or their families contributed to the costs, and whether the students had suitable allowances. Dr. John Bradshaw replied that, in his experience, the family would pay for the food and clothing of a student. A question which should be asked was:

"Are the churches prepared to meet the cost of providing a well-trained ministry?" The Rev. E. G. Jansen wished to add a further question: "Is it possible to move from the tradition whereby only older men are called to the ministry?" In his experience there was no precedent for the calling of young men.

Staffing. The Rev. Emlyn Jones referred to the inadequacy of tutorial staffs, who were also involved in many activities beyond ministerial training. Dr. C. W. Forman stated that this was a grave difficulty, and while the reasons might be understood, he wondered if the churches could be asked whether the benefits of more locally integrated education could be such as to justify (in the modern world) the continuance of colleges which do not have at least two full-time staff members. Dr. Forman was also troubled by the fact that, after a hundred years or more of Christianity, teachers in theological colleges were not predominantly people of the islands.

The Rev. Setareki Tuilovoni felt that the policy of what might be called "the mother church" was responsible for this state of affairs. Longsighted policy, which aimed at preparing men for senior positions in theological colleges, had been lacking in the Pacific in recent years, though it may have been the original intention of the mission to prepare indigenous people for leadership. As a missionary himself, Dr. Bradshaw felt that missionaries were largely to blame. They had lacked foresight and failed the Church in this matter, and it was necessary for them to be in a spirit of repentance before progress could be made.

7. Central Medical School, Suva

A Central Medical School for the Pacific had been established near Suva, of which Dr. Roy Edmonds had been the Principal for nine years. As some of the same problems might be met in a central theological college, Dr. Edmonds was invited by the Rev. L. D. Fullerton to meet and talk to members of the Consultation. Selection of students was a major problem, he said. Very few territories could offer students with five years of secondary education. According to their previous education and an estimation of their abilities, they either went straight into the medical course or took a preliminary course which brought them to approximately the same level. Replying to a question by Bishop Newbiggin, Dr. Edmonds stated that several of the boys who took the preliminary course had done better in their subsequent medical training than those entering with a Senior Cambridge (or equivalent) Certificate, who had not studied the sciences before starting the course. There had, in fact, been a feeling that all students should be put through the preliminary course.

So far as discipline was concerned, Dr. Edmonds stated there were certain rules which had to be kept, but there was also a great deal of liberty and no reasonable request for leave was refused.

Replies to Dr. Bradshaw on the question of diet, Dr. Edmonds stated that a mistake had been perpetuated in the Central Medical School in providing two diets—one for Indians and one for others. Only one should be provided, but care should be taken to see that it is adequate. This meant buying good food, selecting good quality menus, and taking care of kitchen staff. It had been found that men could be fed well for approximately 3s. 2d. a day.

Answering Mr. Thorogood's question on vacation periods, the medical

school had a break from the end of the first week in December till the first week in February, with two shorter breaks. A rule had been established that students should not remain in the school for the long vacation.

The course had been specifically designed for the Central Medical College. The staff was not large, and the turnover was favourable.

Dr. Edmonds was warmly thanked for his attendance and for the information he had so generously shared.

8. Major Topics

It was decided to devote the sessions on Wednesday, May 10th, to the four major topics:

- (1) Central Theological College.
- (2) Survey of Theological Education in the Pacific.
- (3) Theological Text Books and Libraries.
- (4) Future Contacts.

These subjects were introduced and discussed (see following minutes) and were then remitted to the Sub-Committees for more detailed work on May 11th. The fifth Sub-Committee on Questions and Affirmations met at the same time, but without further preliminary discussion. On May 12th the presentation of the Sub-Committee reports began, and continued until the last session at 4 p.m. on Saturday the 13th May.

In these minutes, the preliminary discussions are immediately followed by the Sub-Committee reports as they were finally adopted. Though the subjects were not dealt with in this order, it is felt that to preserve continuity in this manner will help with the reading of the record.

A Nomination Committee, with membership as follows, was appointed during the presentation of the reports, to recommend names for the various appointments which were being suggested:

NOMINATION COMMITTEE

The Rev. H. W. Figgess, *Chairman*
The Rev. C. S. Craig
The Rev. C. W. Forman (*ex officio*)
Dr. John 'A. Havea
The Rev. J. P. Kabel
The Rev. Setareki Tuilovoni

The nominations were made at one time, after the presentation of the last Sub-Committee report, but—again to preserve continuity—the resolutions have been incorporated in the respective statements, so that they form part of the main documents.

9. Central Theological College

This topic was introduced by the Rev. Setareki Tuilovoni, who reminded members of the resolution of the Samoa Conference and gave a review of the discussion at that meeting, where it had been felt that the establishment of a Central Theological College could be a way of bridging the isolation of the various island groups and of bringing together the future leaders of the Church. It would also enable islanders to be trained in their own environment, with courses geared to their particular needs. He was supported by the Rev. C. F. Gribble, and general discussion followed, which included the following comments:

- (a) Some islands or territories would be faced with heavier transport charges than others, because of distances, and all areas might be asked to contribute to a common pool of travel costs, so that the distribution would be equitable.
- (b) The school at Hollandia-Binnen would be unlikely to send students, except for special study, as advanced courses would be taken in Holland (using Dutch). Present courses are related to Makassar, Indonesia. Distances between New Guinea and the islands had also to be considered. At this stage, it could not be definitely confirmed that there would be Anglican participation.
- (c) Because of varying needs, it might be worth considering the establishment of two colleges in the Pacific with a separate one for the Papuan-New Guinea area.
- (d) It was desirable to find a site where sociological changes could be observed and studied.
- (e) The curriculum should be related to the environment and if the College is accredited, efforts should be made to include subjects in the course, relative to the Pacific, which would be recognized by the examining body in making its awards. Missionaries and others might, together with Pacific theological students, benefit from such courses.
- (f) A recognized academic level in existing institutions should be aimed at, so that all students entering a Central Theological College would have a standard of attainment for entrance; but there should be avoidance of any such stipulations as "having completed secondary education".
- (g) While in certain areas a federated type of institution would probably include separate halls of residence, separate chapel, etc., the proposed Central Theological College for the Pacific would have to be less ambitious. Nevertheless, while it would provide a central "core" of common action, a central library and body of lecturers, there would be separate facilities for denominational instruction and for services of worship according to the varying church orders.
- (h) A developing institution was envisaged, which would raise its standards and capacity with the years. Bishop Newbigin put this in simple form for the sake of discussion:
 - (1) We may expect, ten years from now, that the churches will contain a number of students with secondary education.
 - (2) Because the Church needs a ministry which can minister effectively to the people of the Pacific area, this Consultation wishes to see the establishment of a Central Theological College.
 - (3) To begin with, the desired standard of admission would be the equivalent of a complete secondary education, but because of conditions in the Pacific, this should not be a firm stipulation.
 - (4) We would hope that the syllabus would be tied to that of either an English or an Australian award, with a degree of freedom to develop it appropriately to the area and with due heed to the lay members of the Church whom we are trying to serve.
- (i) There may one day be a Pacific University, with which a Central Theological College might be affiliated and from which its students could obtain their degrees.

All members of the Consultation participated in the discussion, and the subject was then remitted to the Sub-Committee.

Two days later, on May 12th, the Sub-Committee's statement was submitted by Dr. John Bradshaw. It was discussed and criticized at length. Notes were taken with the aid of which an amended statement was produced later. This was adopted as a document of the Consultation, and is given below in its amended form:

Addressed to the Participating Churches in the Pacific by the
Consultation on Theological Education,
Suva, Fiji, May 7th to 13th, 1961

PROPOSED CENTRAL THEOLOGICAL COLLEGE

Preamble

The members of this Consultation are grateful to the Conference of Churches and Missions in the Pacific for the clear recommendation which it sent to the churches and to this Consultation on Theological Education for the establishment, within the Pacific area, of a Central Federated Theological College. Above all, we praise God for the guidance and courage which He has given as we have taken counsel together.

From the discussions that took place in Samoa and from the more detailed investigations that have been made here in Suva, it is plain that many Christians in the Pacific look to a Central Theological College in expectation that it will fulfil their hopes for an ordained ministry which will be far more adequately trained.

The hope is that this College will not only provide careful and exact training in Biblical and Theological studies, but that the type of training will be such as to make these studies deeply relevant to the changing social conditions of the Pacific world.

It is further hoped that as staff and students from various church backgrounds share the gifts that God has given to each, the churches of the Pacific may be led to a deeper gratitude for the richness of God's grace and to a readier obedience to His will.

Finally, we hope that as in this and other ways we realize our oneness in Christ, we may also be able to make available to the world those distinctive theological insights which God has surely given to His people in the Pacific.

Method

We have attempted, in this document which is directed to the churches concerned, to suggest:

- (a) the structure of the College;
- (b) the ways and means by which this structure might be achieved and further developed.

Various considerations, such as competence and available time, led us to propose references of certain matters to others. These include:

- (i) the doctrinal basis of the College—to be determined by the participating churches;
- (ii) the details of the syllabus and the mode of instruction—to be determined by the College Council and staff.

Proposals

1. *Standards of Training.* The College shall offer courses for students in training for the ministry and ordained ministers who have been selected by their churches and approved by the College. The College shall provide a three-year course leading to the standard of the Diploma of Theology of London University. The College will provide, for a period of some years, a two-year course preparatory to this and on which a qualification equivalent to the L.Th. of Melbourne College of Divinity could be secured. It is expected that higher levels of study, such as that of the Bachelor of Divinity degree of London University, will be offered at a later stage in the development of the College.

It is proposed that the College should attempt to secure recognition by one of the Universities of international repute for the examinations that it would conduct, and that where such an examination is based on a University syllabus, permission should be sought to modify the syllabus in a manner appropriate to the interests of Pacific students. For example, the church history offered for the L.Th. should cover the whole period and should deal adequately with the history of the Church in the Pacific. Or again, the syllabus for the Dip.Theol. should provide adequately for the study of the sociology and anthropology of the Pacific area.

It would be expected of participating churches that they would eventually send to the Central Theological College all those students whom they consider to be capable of taking the courses offered by it.

It is anticipated that local colleges, in addition to their other functions, would provide short re-orientation courses for those returning from the Central Theological College.

Implicit in the whole of the foregoing is the conviction that in providing theological training in a Central College, we should build on the existing general educational level and should not attempt to provide general education ourselves.

2. *The College Council.* This should consist of a maximum of two representatives from each of the five confessional groups who might participate. The confessional groups are Presbyterian, Congregational, Methodist, Anglican and Lutheran. This Consultation hopes that every effort will be made to secure the best possible geographical representation and the proper balance of lay/clerical membership.

The Council would normally meet annually. It would be the governing body for the College and it would work within the limits of the

College Constitution. This Constitution would probably include such general principles as are stated in this report, are accepted by this Consultation, and are subsequently ratified by the participating churches.

3. *The Doctrinal Basis.* The College would have to be based upon a doctrinal standard to be agreed upon by the co-operating churches. It is understood that such a standard would include the fundamental tenets of the Christian faith, though on matters upon which the churches differ, such as church order and the understanding of the sacraments, provision would have to be made for separate instruction.
4. *The Type of Community.* Participating churches should be free to maintain their own discipline and devotion. For this reason, separate residences or separate sections of the residential building should be provided for those who so desire. All students and staff should dine together.
5. *Staff.* Responsibility for the selection of staff would rest with the College Council.

The appointment of staff would be subject to the approval of the church to which the appointee belongs.

Arrangements for the terms of appointment shall be discussed between the College Council and the church concerned.

It is considered that a teaching staff of six full-time tutors will be necessary when the College is working fully. It could begin with a smaller staff and we would regard four as the minimum. The division of responsibility among the six tutors might be as follows:

One each for:	Old Testament	Theology
	New Testament	Sociology and Anthropology
	History	Pastoralia

A very tentative suggestion as to how these tutors might be provided is that they should be seconded from the co-operating churches and that where possible they should have had some experience of life in the Pacific area. It might be that the Congregational and Methodist groups should provide a maximum of two men each, but whether this would be necessary would depend on the ability and willingness of other groups to provide tutors.

In addition to tutorial staff it is necessary from the outset to provide a full-time bursar and three domestic staff. It is anticipated that the tutors and bursar would live in.

6. *Site.* The Consultation is unanimous in its opinion that the College should be built in Suva, Fiji, at a place conveniently near to the heart of a future university.
7. *A Rough Estimate of the Costs.* In providing the following figures, the Consultation has assumed that facilities for worship, for teaching and for residence must be provided initially for a staff of seven and a student body of fifty:

(a) <i>Initial Cost</i> (buildings on a modest scale):	(Fijian currency)
15 acres of land in Suva, Fiji ...	£15,000
Students' residence(s), lecture rooms, library, chapel(s), dining hall, kitchen, etc. (including plumbing and wiring) ...	35,000
Staff houses, 7 @ £3,000 ...	21,000
Married students' quarters ...	8,000
Furnishing in students' rooms ...	1,000
,, ,, classrooms and library ...	600
,, ,, chapel ...	500
Fittings for kitchen ...	700
Basic library books ...	500
Other equipment (office, visual aids, mowers, etc.) ...	1,000
Playing fields ...	1,500
Access road ...	1,000
	<u>£85,800</u>

(b) *Running Costs* (annual):

Salaries of 6 tutors at £1,000 ...	£6,000
(including superannuation)	
Salary of 1 bursar at £1,000 ...	1,000
,, 1 secretary ...	300
Salaries of 3 domestic staff ...	720
Water ...	120
Light ...	200
Telephone ...	100
Stationery and other office expenses ...	300
Building maintenance (not including deprecia- tion) ...	500
Library ...	200
Audio visual aids ...	50
Medical ...	50
Transport ...	150
Grounds maintenance ...	200
Furloughs ...	1,500
Insurance and depreciation ...	2,000
	<u>£13,390</u>

NOTE.—Since certain other running costs would depend on the number of students in residence, they have not been included

in the estimate given above. However, an estimate based on 50 students would have to include the following:

Food	50 @ £72	£3,600
Books	50 @ £20	1,000
Exam. Fees	50 @ £5	250
TOTAL	50 @ £97	A = £4,850
 Clothes	 50 @ £36	 £1,800
 Pocket money	 50 @ £24	 1,200
TOTAL	50 @ £60	B = £3,000

Affiliation of churches and raising of funds

It is proposed that each participating church should contribute £50 per annum as an affiliation fee. This would entitle it to send students and to have a voice in the selection of the two Council members from the confessional group of which it is a part.

The cost to the church from which a student comes would be $A = £97$ per student per annum. The student would be expected to find by other means the money for clothes and pocket money, $B = £60$ per annum.

It is recommended that the Council should find ways by which the cost of travel for students from distant places may be subsidized.

The annual running cost of £13,390 should be raised by asking the churches and other bodies and the T.E.F. to make annual gifts according to their ability.

The initial cost of £85,800 should be raised by outright gifts from churches, mission boards, T.E.F., Inter-Church Aid (Australia), and other interested bodies. The Consultation requests the Theological Education Fund Committee to consider making grants of \$10,000 per annum for five years for running expenses and \$50,000 towards the initial cost.

Implementation

To implement these proposals it was

RESOLVED (1) that the Rev. L. D. Fullerton of the Methodist Church in Fiji be appointed the Organizing Secretary of the new Central Theological College.

(2) That the Organizing Secretary shall be responsible for presenting the proposals to the churches and inviting their participation. After such consultation with the churches and other bodies as may be necessary, he should call a provisional meeting of the Council, consisting of representatives of the participating churches which have paid their affiliation fee of £50 each, chosen in accordance with paragraph 2 of this document—(The College Council).

The church to which the Organizing Secretary belongs is asked to act as holding agent for funds, until the College Council is incorporated.

The provisional Council would draft a Constitution for the College and submit it for approval by the participating churches so that the Council may be formally constituted and incorporated.

For the sake of convenience, the Organizing Secretary shall consult the churches for the purpose of obtaining their Council appointees, by correspondence with the following:

The Secretary to Islands Committee, London Missionary Society.

The Secretary to the Australian Methodist Board of Missions.

The Anglican Bishops concerned.

The Bishop, Lutheran Church of New Guinea.

The Secretary, Evangelical Christian Church of Dutch New Guinea.

The Assembly Clerk, Presbyterian Church of the New Hebrides.

The General Secretary, Australian Presbyterian Board of Missions.

The Assistant Secretary, Overseas Missions Committee,

Presbyterian Church of New Zealand.

The Council will have responsibility for

- (a) raising the necessary funds;
- (b) selecting the site;
- (c) building the College;
- (d) appointing the staff; and
- (e) starting the classes.

In appointing the Organizing Secretary, the Consultation had in mind that the success of the venture would depend upon the choice of a person who is capable of performing operations (a) (b) and (c) and of presenting the claims of the scheme in a clear, colourful and courageous manner to the churches, to the government, and to commercial, industrial and other bodies. It was anticipated that while a small amount of travel might be necessary, the Organizing Secretary would present his case largely by sending attractive publicity material to the members of this Consultation, and others, who would act on his behalf. It was further

RESOLVED (1) in view of the burden which this extra work would lay on Mr. Fullerton, that a request be sent from the Theological Education Fund on behalf of this Consultation to the authorities of the Methodist Church in Australia, to consider all possible ways of relieving Mr. Fullerton of some of his present responsibilities, to enable him to give time to the work of the Central Theological College.

(2) That Mr. Fullerton be authorized to incur expenses on office assistance and to charge them to the affiliation fees.

(3) That an Advisory Committee be appointed, whom Mr. Fullerton may consult, as follows:

The Rev. Setareki Tuilovoni, Fiji.
The Rev. Vavae Toma, Western Samoa.
The Rev. E. G. Jansen, New Hebrides.

10. The Training of Women

Before the final discussion of the Central Theological College was concluded, the Rev. E. G. Jansen had to leave. He expressed a concern regarding the training of women and proposed that a reference should be included in the report of this Consultation. This was seconded by the Rev. Vavae Toma and it was accordingly

RESOLVED That while the subject of theological education for women does not strictly come within the terms of reference of this Consultation, yet the Consultation is concerned that the training of women for the full-time service of the Church should be kept in view. This Consultation therefore commends the matter to the churches which will receive these reports, hoping that those whose policy it is to explore the possibility of providing training for women, will give the subject serious attention.

11. Theological Text Books and College Libraries

Miss F. M. Dearing introduced this subject and suggested that it should be approached in three ways:

- (1) By discovering the needs in the Pacific area, for theological text books, and seeking methods by which these may be met;
- (2) by sharing information on satisfactory texts now in use;
- (3) by joining in the T.E.F. discussion for the provision of "basic tools" and "essential texts" in simple English and French.

A document was given to members describing the T.E.F. Texts scheme, and for the sake of the record it appears in Appendix IV to these minutes.

Miss Dearing explained that while the T.E.F. aimed at assisting with the production (through local committees) of texts in the language of theological instruction, of necessity there was a limit to the number of languages that could be helped; and where a language served only a small area and perhaps only a single school, there was no possibility of the provision of a range of theological text books. She referred to the pilot schemes in English and French, on which the T.E.F. was itself engaged, and stated that so far Dr. A. Marcus Ward, who is directing this work, had had little response from English and French-speaking areas about their needs, though these were known to exist. It was hoped that practical suggestions could be made at this meeting which would help to forward the whole programme.

A wealth of theological text books at the higher levels of English and French was available. Nevertheless, even at this level, regional church histories, studies of local religions, or sociological studies were often lacking,

and where these were regarded as specially needful for theological training over a broad area, the T.E.F. could, it was stated, be approached for financial assistance.

At the other end of the scale, it appeared that books even more simply written than *World Christian Books* were needed, books which might be reduced to the capacity of the student—not in content but in language.

Reference was made to consultations which were taking place between Dr. Ward and representatives of schools in Africa and the West Indies, and to the T.E.F. proposal to produce a *Bible Atlas* which would provide space for vernacular under-printing. A *Dictionary of Theological Terms* was being published in the W.C.B. series, with help from the T.E.F., and the same publishers were planning to produce a *Bible Dictionary* in four volumes. Samples of *Key Books* were submitted and commented on, and reference was made to the publications of the *Christian Students' Library*, in India.

Discussion followed. It appeared that difficulty was experienced in obtaining books from India. Vernacular books were greatly needed in certain areas, but the high cost prohibited production. The Rev. G. L. Cook asked whether a centrally located press of the photoprint kind (which could reproduce straight from a well-typed vernacular MS and thus obviate proof-checking) might be set up for the use of the Pacific area, but the initial cost of such a machine, and the expense of maintaining and staffing it, raised problems which seemed unsurmountable at the present time. Mr. Cook's school had produced texts as large as 120 pp. of foolscap, by mimeographing process, stapled and bound, which had sold for approximately 8s. 6d. It appeared that others had produced lecture notes, in the vernacular and English languages, of which wider use might be made in the Pacific area if information about them were generally available. The need for visual aid material was mentioned, and though this might not be regarded as within a text books programme, it appeared that illustrated text books would assist the students in some of the schools. The Rev. Emlyn Jones (in whose area—the Gilbert Islands—there has been a mission printing press for nearly fifty years) asked about picture blocks. Would it be possible for suitable blocks, no longer needed by Christian presses in the west, to be sent to the Pacific?

Bishop Newbigin referred to the discussion at the Samoa Conference about the perplexity and desire for guidance on marriage. Would this, he asked, be a subject for a text book?

Libraries. Miss Dearing reported upon the operations of the scheme for giving books to theological colleges, according to their own selection from a Theological Book List which had been provided by the T.E.F. Fourteen schools in the Pacific area had been offered books under the scheme. When the list of schools was read it appeared that four had not received allocations, and these were advised to submit applications to the T.E.F. (It was understood that approval would depend on the status and strength of the schools, and that a questionnaire would have to be completed.)

These matters were then remitted to the Sub-Committee. On May 12th Dr. A. C. Frerichs submitted the report. This was discussed; amendments and additions were made, and the document was finally adopted. It appears in its amended form as follows:

THEOLOGICAL TEXT BOOKS

The following list of known and recommended English texts has been drawn up for the guidance of Colleges. We have attempted to list these in the order of the "Basic Tools" and "Essential Texts" in the T.E.F. memorandum, and have indicated their grades to the best of our knowledge, as follows:

- I Up to B.D. level.
- II Up to L.Th. level.
- III All books at a simpler level.

The "General" category covers such books as Commentaries, etc.

(It is possible that some of these may now be out of print.)

"BASIC TOOLS"

1. Grammar and Syntax of N. T. Greek

T.E.F. Book	List Ref.	Grade
Nunn, H. P. V. <i>Elements of N.T. Greek</i>	1154	II
Moulton, J. H. <i>Introduction to N.T. Greek</i>	1153	II

2. Greek/Vernacular Dictionary

None available

Greek/English Dictionary

Souter, E.	<i>Pocket Lexicon to N.T. Greek</i>	1143	II
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3. Concordance to the Bible

Cruden, A.	<i>Unabridged Concordance to the O. and N.T.</i>	95	II
Cruden, A.	Small edition of above		III
Strong, J.	<i>Concordance and Lexicon</i>	98	I or II
Young, R.	<i>Analytical Concordance</i>	101	II

4. Bible Dictionary

Noted that a Dictionary in 4 vols. is to be produced in <i>World Christian Books</i> series	II and III
Hastings, J. <i>Bible Dictionary</i> (1 vol. edition)	I and II
Clow, W. M. <i>Bible Encyclopedia</i>	III
Davis, J. D., etc. <i>Westminster Dictionary of the Bible</i> (rev.)	I and II

5. Commentary

S.C.M. <i>Teacher's Commentary</i> (1 vol.) 572 pp. maps. illus.	General
Bewer-Grant, J. H. <i>Annotated Bible</i> (Harper)	General
Kretzmann, P. <i>Commentary</i> (O.T. & N.T. 2 vols. each), Concordia Pub. Co., St. Louis, U.S.A.	I
Eiselen, F. C. (Ed.) <i>Abingdon Bible Commentary</i>	I and II

6. Bible Word Book

von Allmen, J. J. <i>Companion to the Bible</i>	46	I
Barclay, Wm. <i>Bible Word Book</i>		II and III

7. Hebrew Grammar

Not needed

8. Hebrew/Vernacular Dictionary

Not needed

9. Atlas of the Bible and the Church

It was noted that a Bible Atlas, with maps spaced to allow under-printing in the Vernacular languages may be provided by the T.E.F. in formes. So far as the Pacific is concerned, as the English text meets our need, existing Atlases (notably the *Westminster Atlas*) may be sufficient for our purpose. But under-printing in French for the French-speaking areas may be helpful, and a few schools may wish to underprint in the Vernacular.

Wright, G. E. (Ed.) *Smaller Westminster Atlas*

Grollenberg, L. H. *Shorter Atlas of the Bible.* (Nelson)

Rowley, H. H. *The Teach Yourself Bible Atlas.* (Teach Yourself Series.)

Blackboard maps published by Philip & Tacey

10. Theological Glossary

It was reported that a glossary of theological terms was being produced in the *World Christian Books* series, with support from the T.E.F.

“ESSENTIAL TEXTS”

T.E.F. Book
List Ref. *Grade*

1. Old Testament

(a) General Introduction

Healing, A. G. *The Old Testament and its Writers*

II and III

Perry, R. *Introduction to the O.T. (Mimeo.)*

III

Allardice, R. W. *General Introduction to the O.T.*
(Mimeo.)

III

Rowley, H. H. *The Growth of the Old Testament* 350

I

Smith, R. L. *Know your Bible Series (Abingdon)*
(12 in series covering the Bible)

III

Youngman, B.
(Ed.) *Background to the Bible Series*
(4 parts, 2 O.T. and 2 N.T.)

III

Michaeli, F. *How to Understand the Old*
Testament (Key Book Series)

III

(b) History of Israel

Allen, Irene *The Old Testament*

II and III

Rattey, B. K. *Short History of the Hebrews*

II and III

Hammond *Short History of Israel*

II and III

Osterley, W. O. E. *History of Israel*

381

I and II

& Robinson, T. H.

2. New Testament

(a) General Introduction

Allen, Irene *The Early Church and the New*
Testament

III

Baly, D. *Palestine and the Bible*

III

Barclay, Wm. *New Testament Studies*

III

Robinson, T. H.,
&c. *The Bible: What it is and What is*
in it (S.P.C.K.)

III

(b) Commentaries

Guy, H. H.	<i>Critical Introduction to the Gospels</i>	III
Barr, A.	<i>Diagram of Synoptic Relations</i>	II
Perry, R.	<i>Life of Christ</i>	III
Stewart, J. S.	<i>Life and Teaching of Jesus Christ</i> 1324 Set of notes in simplified form of above, prepared for Meth. College in Suva.	II and III
Perry, R.	<i>The Life and Letters of Paul</i>	III

3. History

(a) Outline History

Walker, Vera	<i>First Church History</i> (S.C.M.)	2035	III
Hayes, E. H. (Ed.)	<i>Christianity Goes into Action</i> (R.E.P. Key to "Yarns")		III
Witham, A. R.	<i>History of the Christian Church</i>		II
(b) Mission			
Mathews, B. J.	<i>Disciples of all Nations</i>		III
Mathews, B. J.	<i>Forward through the Ages</i> 3657		III
Aberley, J.	<i>Outline of Christian Missions</i>		III
Tippett, A. R.	<i>Study of Christian Missions</i> and notes for L.Th. course (Meth. College, Suva) (Mimeo.)		II
(c) Detailed book of one period			
Sykes, N.	<i>The Crisis of the Reformation</i> 2396		II and III

4. Ecumenics

It is understood that the T.E.F. is producing a book, written by Dr. J. A. Mackay in collaboration with others. This book should satisfy our needs, though it may require simplification.

5. Doctrine

(a) Outline

Jansen, E. G.	<i>An Outline of Christian Doctrine</i> (Mimeo.)	III
Hunter, C. F.	<i>What a Christian Believes and</i> <i>Why</i> (Meth. Youth Dept.)	III
Ward, A. M.	<i>Outlines of Christian Doctrine</i> , Vols. I and II (C.S.L. India)	II

(b) History of Doctrine

Suitable title unknown

(c) Selections from original texts

Suitable title unknown

(d) Detailed study of particular doctrines

Difficult to make a selection

Bettenson, H. G. (Ed.)	<i>Documents of the Christian</i> <i>Church</i>	2054	General
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6. Study of Religion			
Parrinder, G.	<i>Introduction to Asian Religions</i>	4997	III
Tippett, A. R.	<i>A Study of Primitive Religions</i> (Mimeo.)		II and III
Vicedom, G.	<i>The Church and the People of New Guinea</i> (W.C.B. 38)		II and III
James, E. O.	<i>History of Religions</i> (Teach Yourself Series)		II
7. Philosophy	Suitable titles not known. The Methodist College in Suva is preparing a course for 1962.		
8. Philosophy of Religion	Methodist College in Suva preparing a course for 1962.		
9. Ethics			
Hunter, C. F.	<i>Design for Living</i>		III
10. Practical Theology			
(a) Counselling	Book suitable for the Pacific not known.		
(b) Marriage			
Brown, L. & W.	<i>The Christian Family</i> (W.C.B. 29) <i>The Christian Family in East Asia</i> (Report of Study and Training Institute, Thailand, 1958. For this and other enquiries on the Christian Family, apply to I.M.C., London.)		III
(c) Prayer			
Senior, Mary	<i>When you Pray</i> (Key Book Series)		III
Graham, Carol	<i>The Meaning and Practice of Prayer</i> (C.S.L. India)		II
(d) Preaching			
Sangster, W. E.	<i>The Craft of Sermon Construction</i> 4663		II
Stewart, J. S.	<i>Preaching</i> (Teach Yourself Series)		III
Wilding, J.	<i>Helping the Lay Preacher</i>		III
Norwood, C. E.	<i>The Call</i>		III
(e) Sunday School			
Hedges, S. G.	<i>The Child in the Midst</i>		III
(f) Combating the Sects			
Cook, G.	<i>Notes for Piula College on Modern Heresies</i> (Mimeo.)		III
Davies, Horton	<i>Christian Deviations</i>	2704	I and II
	Methodist College in Suva has prepared a Fiji treatment of this book.		

(g) Worship	Davies, Horton	<i>Christian Worship</i>	4774	II
(h) Techniques of Evangelism	Ruedi-Weber, H.	<i>Communicating the Gospel to Illiterates.</i> (I.M.C. Research Pamphlet)	3713	I and II
Ziegler, E. K.		<i>The Village Pastor: His Work and Training for To-morrow's World.</i> (Agricultural Missions, N. York.)		II and III

11. World Religions

Difficult to recommend suitable
simple texts.

SERIES OF BOOKS AT LANGUAGE LEVELS II AND III

World Christian Books Gen. Editor: Bishop Stephen Neill. Price 2s. 6d. in U.K. Approx. 90 pp., 38 books issued to date. Lutterworth Press, 4 Bouvierie Street, London, E.C.4.

Key Books Gen. Editor: Rev. James Sutton. Price 2s. in U.K. Approx. 46 pp. Simpler level than W.C.B.'s. 8 books issued to date. U.S.C.L. and Lutterworth Press, at above address.

The Christian Students' Library Gen. Editor: Rev. J. Russell Chandran, Principal of Bangalore United Theological College. Prices vary from Rs. 1.50 to Rs. 3.75. Annual subscription secures books regularly as published. 24 issued to date. Apply to Christian Literature Society, P.O. Box 501, Madras 3, India.

(The above three series of books are freely available for translation
and adaptation into other languages.)

Christian Approach Series (The Christian Approach to the Hindu, Muslim, Buddhist, etc.) Price 2s. 6d. Approx. 65 pp. Edinburgh House Press, 2 Eaton Gate, London, S.W.1.

Laymen's Bible Commentaries and Torch Bible Commentaries Prices vary with each book. S.C.M. Press Ltd., 58 Bloomsbury Street, London, W.1.

Tyndale New Testament Commentaries Prices vary with each book. Tyndale Press, 39 Bedford Square, London, W.C.1.

Bible Guides Edited by Wm. Barclay and F. F. Bruce. Price 5s. Lutterworth Press, 4 Bouvierie Street, London, E.C.4.

The Needs for English Texts

Having listed these books we have realized:

- That it is by no means a complete list of English texts that are available for teaching at the less advanced level, and that in the Pacific we need more information on the subject;
- that many of the schools in the Pacific area would not be able to use the majority of the above books, because they would be too difficult;
- that in general, while literature is available on the L.Th. or post L.Th. levels, there is a sad shortage of mature thought in very simple

English and we are of the opinion that special efforts must be made to correct this;

(d) that the T.E.F. itself has plans for an English project. We hope that the needs of the Pacific may be related to this scheme and that there will be co-operation among the heads of theological institutions in the area.

As we have worked through the list of available books, certain gaps have been revealed. In certain cases, we believe that new texts will be required. The following is a list of the needed books, with—in some cases—the names of possible authors or editors who have shown interest in the proposals:

BOOKS NEEDED IN SIMPLE ENGLISH

New Testament

Johannine Literature. (Possibly a "Key Book".) The Rev. Raymond Perry.

Doctrine

A short book on "The Creed". (Possibly a "Key Book", either entirely new or one based on a book now out of print.)

A simplified version of selections from original texts.

Pastoralia

A book on techniques of Evangelism.

A book on Pastoral Counselling
in the Village Community.

Dr. John Bradshaw.

History

Christian History in the Pacific.

The Rev. A. R. Tippett.

The Religious Life

Heresies in the Pacific.

Church Life in the Pacific.

A symposium on the Social Life
and Problems of the Post-War Pacific.

Dr. John Bradshaw
(Editor and Compiler).

The Needs for French Texts

Pastor Vernier has spoken of the very small quantity of material, either in French or in the vernacular, for French-speaking territories. At the beginning of the century, there were some useful books, but they have not been reprinted. Now, in the vernacular (Tahitian) there are only a short catechism, a word book, and a French/Tahitian short study of the Bible.

Pastor Vernier has mentioned the need for an "indigenous" theology in these areas. His list of books needed in Tahiti, in very simple French, is given below. These books might also be useful in New Caledonia, though on this matter it would be necessary to communicate with the Principal of the school at Do Neva.

BOOKS NEEDED IN SIMPLE FRENCH

Old Testament

Introduction and Commentaries.

New Testament

Introduction and Commentaries.

History

Outline History of the Church.

History of Mission and Church in the Pacific area. (Particularly important.)

The Reformation.

Sources.

Ecumenics

Possibly an adaptation of the T.E.F. book.

Doctrine

Outlines of Christian Theology.

History of Dogma.

Texts (sources).

Advanced Catechism.

The Word and the Sacraments.

The Church.

Religions

History of Religions

It has been noted that the T.E.F. is also considering a French project, to which it is hoped that French-speaking areas in the Pacific may be related. To facilitate Customs problems, French books should be printed in France.

Co-operative Action in the Pacific

We feel that for books specially produced for the Pacific area, writers who know this part of the world will have to be found. We have, therefore,

RESOLVED

- (1) That a Publications Editor be appointed to stimulate the writing of books and to handle the publication of those MSS. which would be of importance for theological training in the Pacific.
- (2) That the Rev. J. P. Kabel of Hollandia-Binnen, Dutch New Guinea, be appointed Publications Editor for the Pacific.
- (3) That authors of MSS. which are likely to be of value for the whole area, or which have been specially commissioned, should submit them first to the Publications Editor, who shall refer them to competent authorities for examination and for such advice as will ensure general acceptance from the area.
- (4) That the Publications Editor shall be responsible for approaches to the T.E.F. or to other possible sources of financial help, and for taking the necessary steps leading to publication.
- (5) That the Publications Editor shall be the link between the Pacific and the T.E.F. for the English project.
- (6) That the process of sharing information begun here, should be continued, and further attempts made to break through our isolation and secure information from other

parts of the Pacific and the world. Possible ways of securing such information are:

- (a) A "Journal of Theology" or a "Newsletter" for the Pacific, particularly if this can contain short reviews;
- (b) The inclusion of the Pacific Colleges on the mailing lists of publishers of theological books;
- (c) the receipt of any Annotated Theological Book Lists (such as may be produced by the Christian Literature Council in London).

We would ask the assistance of the T.E.F. staff in getting our colleges on to such mailing lists.

It has been noted that practical assistance with the publication of books might be obtainable through the Pacific Christian Literature Society in Sydney.

Vernacular Theological Texts

When this subject was introduced in plenary session it was explained that the T.E.F. could not undertake to assist with the provision of the suggested "Basic Tools" and "Essential Texts" in more than about twenty languages of major importance, and that therefore the T.E.F. could not assist, on any large scale, with schemes in the Pacific area for vernacular language publications.

Nevertheless, the problem remains of providing vernacular texts for those colleges which use the local language for either whole or part instruction. We are lamentably short of such texts. Probably editions of as little as 200 would be needed in some cases. We have tried mimeographed notes, to some degree with success, but mimeo paper quickly becomes torn in tropical conditions, and even if the sheets are bound the books lack the character of permanence.

We would therefore recommend the exploration by each college engaged in vernacular training of ways and means of providing simply printed and properly bound texts. As such schemes would require subsidizing, we would

- (1) ask the Pacific Christian Literature Society in Sydney to be ready to help on the practical side (such as in obtaining estimates, placing orders, seeing through the press and shipping) and also, if possible, to help financially;
- (2) ask the T.E.F. to give sympathetic consideration to specially needed, individual schemes;
- (3) advise the colleges requiring such help to apply direct to the above two organizations, or to any others from which help may be obtained.

There are several mission presses in the Pacific which may be used with reasonable economy, and we understand that the South Pacific Commission in the British Solomons Protectorate has a photo-offsetting machine.

Translation of Original Writing

We feel that translation from or into the vernacular languages or into simple English and French could well be of value. So far as the vernacular languages are concerned, this would be a matter for each language area to decide upon. But in the case of an English text being reduced to a simple level, or adapted, it would be wise to work on a co-operative basis, through the Publications Editor.

Pacific Depot for Book Purchase

We have heard of the difficulty of obtaining Hindi books from India, in Fiji. It also seems to be difficult to import English books from India to the islands, and we have considered whether there could be a Pacific depot for these and other books. It is understood that the Methodist Book Depot in Suva could act as a depot for the Christian Students' Library, though it could not carry heavy stocks, and there are disadvantages in a scheme which, for example, involves books destined eventually for New Guinea going first to Fiji. We have therefore come to the conclusion that it would be most satisfactory for the colleges to be able to apply direct to a central agency in India. Bishop Newbigin has undertaken to correspond with responsible people in India, and we may expect to hear the result through the Corresponding Secretary.

Summary

The introductory Memorandum raised questions, some of which have been answered in this report. We would, however, summarize the answers as follows:

(1) Languages

Our needs are in English, French and the vernaculars. Indonesian texts are catered for by the Christian Literature Society in Djakarta.

(2) Translations

These may be useful, and books could probably be translated from relevant English, French or German texts into the above languages, or from one vernacular to another.

(3) Original Works

More authors are needed. The Publications Editor should be informed about writers, existing MSS., and about gaps which need to be filled.

(4) Importation of simple language text books from other areas may be helpful.

(5) Information needs to be circulated and can be channelled through the Publications Editor or the Corresponding Secretary.

Libraries in Theological Colleges

We would record an expression of warm thanks to the Theological Education Fund on behalf of the college libraries which have received gifts of books. We would also like to say that further gifts of books to our libraries would be most welcome.

12. Future Contacts

The Rev. L. D. Fullerton introduced this subject. Suggestions had arisen in the course of the meeting which it was agreed should be considered, namely:

- (a) A Journal of Pacific Theological Studies, or a Newsletter for the Pacific area.
- (b) An occasional area or regional workshop conference, at which emphasis would be on practical issues.
- (c) An association of theological colleges and a Corresponding Secretary to maintain links between them.
- (d) The visitation of lecturers from abroad or from neighbouring colleges.

These were considered item by item. The possible circulation of a Pacific journal was estimated at approximately 500, varying from 10 to 100 copies per college. Archdeacon Rawcliffe envisaged articles written by Pacific islanders from which a Pacific slant on theology could begin.

The Rev. Setareki Tuilovoni (in response to an enquiry about any similar action which might be taken by the Continuation Committee of the Samoa Conference) said that while this would be discussed by his Committee next year, any initiatives taken by this Consultation would be welcomed and assured of his support.

The scope and cost of workshops were discussed. It was difficult to see how they could be financed.

At this point, Dr. Forman made it clear that if a request were made to the T.E.F. for a contribution to either a theological survey or a workshops project, such contribution would have to be regarded as part of the total which might (if so approved) be given as a major grant.

The isolation of the colleges was mentioned, and their lack of knowledge of each other and of developments in the wider realm of theological education. It could not be assumed (as was suggested by some members) that the functions of an Association of Theological Schools would necessarily overlap those of the Continuation Committee; or that the Secretary of the latter could undertake the work of a corresponding secretary between the colleges.

Dr. Bradshaw felt that particularly in the fields of anthropology and sociology visiting lecturers would be valuable, providing they could speak in simple English. Not every college in the Pacific would be able or ready to receive such visitors, who might—in any case—feel that their services could be used to better advantage in a Central Theological College.

Visitation between the island groups would be stimulating and the question of the exchange of students was raised. The Rev. Saimon Gaius at this point suggested that a day be fixed throughout the Pacific, when students and staffs of theological colleges could pray for each other.

These questions were then remitted to the Sub-Committee. On May 12th the report was submitted by the Rev. H. W. Figgess. Amendments were suggested and resolutions on specific actions were passed. The report was then adopted as a document of the Consultation, and appears in its amended form as follows:

FUTURE CONTACTS

Pacific Journal of Theological Studies

We have agreed, after considerable discussion, that the publication of such a journal is both eminently desirable and wholly possible. We therefore RESOLVE to set up the machinery for such a publication.

We have in mind a publication of the type now being put out as local pamphlets by the Samoan Church, of 24 pages, with a moderately stiff paper cover, which we understand can be produced to sell at one shilling a copy.

The aim of such a journal will be to publish articles in simple English, by both local and overseas contributors, and on different levels and subjects. We are quite sure that it would be a mistake if all the articles were too simply written, because the aims of the journal must include stretching the minds of the readers.

The basic theme of the journal will be the theological foundations of the life, witness and problems of the Church in the Pacific. A few suggestions as to subjects for articles are listed below:

- The biblical theology of land tenure
- Marriage customs in the setting of Bible teaching
- The sacraments in our differing traditions
- The relationship of the Church to colonial government
- Stewardship in the Pacific setting
- Towards a Pacific style of church architecture
- The place of the liturgy
- The place of the laity in the Pacific Church
- The impact of the sects in the Pacific
- The understanding of the Kingdom of God

There should be regular articles on biblical studies and each issue should contain a review of a book selected as the "Book of the Quarter". This book should be one that is easily obtainable in the Pacific area.

Room should be allowed for letters from readers.

We respectfully suggest to the Continuation Committee of the Samoa Conference that they seek the co-operation of the Editor of this journal in publishing articles which bear closely on their work, and that for the dissemination of general news of the island churches they might possibly use the *Pacific Island World*.

As to the machinery for getting this project under way, we have RESOLVED (1) to appoint the Rev. Dr. John Bradshaw, Principal of Malua Theological College, Western Samoa, as Editor of the proposed journal, and the following as the Editorial Committee to assist him in the work:

The Rev. Leonard Alafuri	Dr. John 'A Havea
The Rev. Ramsay Deoki	The Rev. J. P. Kabel
The Rev. Kenape Faletose	Pastor M. A. Ledoux
The Rev. H. W. Figgess	Pastor Egi Raka
Dr. Harold Hanlin	The Rev. S. A. Tuilovoni

(It is understood that others may be co-opted to this Editorial Committee as occasion arises.)

(2) to ask the International Missionary Council for a grant of £100 from the Carnahan Fund (which the I.M.C. holds for literature purposes) to be made available to the Editor as required. (This sum represents the approximate cost of a year's issues.)

It is proposed that the first issue of this journal should be widely distributed to all heads of theological colleges, tutors and students and to such organizations and individuals in and beyond the Pacific Islands as the Editor may know to be interested. Enclosed in such issue would be an order form asking people to subscribe to four issues for the sum of five shillings a year.

The proposed title for the journal is *The Pacific Journal of Theology*, but it is suggested that the Editorial Committee should make investigations to ensure that it does not conflict with the title of any publication of the Pacific School of Religion in Berkeley, California. The final decision in regard to the title rests with the Editorial Committee.

The printers should be the Malua Press, Samoa, and the first issue should appear in December, 1961, with subsequent issues in March, June and September.

Workshops

The suggestion of holding occasional "workshops" for those engaged in theological education in the Pacific has been fully discussed, and while we all admit the value of such a scheme we are unable to recommend it as a practicable proposal in the immediate future. Our reason is the high cost of such "workshops", due to the vast extent of the area and the difficulties of communication. We make a note that a Central Theological College, if established, may well be able to help in the planning of workshops in the future, when costs of travel may have come down and communications improved.

Corresponding Secretary

At this stage we feel that an Association of Theological Colleges in the Pacific, as an active organization, is not yet possible. We agree, however, that it is necessary to have a central "clearing house", for receiving and passing on information. We have therefore

RESOLVED (1) to appoint the Rev. H. W. Figgess, of Suva, Fiji, as the Corresponding Secretary for the Pacific;

(2) to define his duties as follows:

(a) To receive information and communications from outside bodies such as the I.M.C. and W.C.C.

(b) to pass on information received from the above bodies; to circularize information, news and reports from other sources, and to be a "clearing

“house” for enquiries between the theological colleges.

- (c) To facilitate the exchange of examination papers and notes regarding examination standards and syllabuses.
- (d) To encourage visits of theologians from abroad, to the area.
- (e) To draw up a Prayer Cycle in which the colleges would be encouraged to pray for each other in an informed manner.
- (f) To encourage correspondence between theological students in the various colleges and the exchange of college magazines.
- (g) To initiate correspondence between the principals of the colleges as to the possible formation of an Association of Theological Colleges in the future.

It is considered that the costs would be comparatively small for carrying out this work and we ask that each College wishing to participate in the benefits of the scheme should pay an initial contribution of £1.

Visits of Lecturers from Abroad

This matter has been included in the duties of the Corresponding Secretary, and we would only add that such lecturers, who would be very welcome, should be people who are able to lecture in simple, clear and intelligible English.

The interchange of tutors and lecturers, while valuable in itself, is practicable on only the smallest scale, and the same objection applies to the interchange of students. The establishment of the Central Theological College will, to a very great extent, satisfy these needs.

13. Survey of Theological Education

The Rev. L. D. Fullerton was in the Chair for this session. Bishop Newbigin introduced the subject by referring to the programme of the International Missionary Council in the field of survey, which dated back to the Madras Conference of 1938, at which the urgency of raising the level of theological education had been first stated as a priority concern. Surveys had since been made in India, Africa, Madagascar, Latin America and the Caribbean, and the I.M.C. had accepted an invitation from the Near East Christian Council to conduct one in that area towards the end of 1961.

In the case of the Pacific area, an initiative had been taken by the Missionary Council of Australia, together with the Australian Council of Churches, in preparing and submitting a proposal for a survey of theological education, which would cover the South Pacific and New Guinea, and Australia and New Zealand.

The Rev. David Taylor, an officer of the Australian Council of Churches, was the author of the document, a copy of which was provided for every member of the Consultation.

Bishop Newbigin reminded the Consultation that a great deal of information which a Survey would reveal was already contained in the Area Reports presented to this Consultation, and also that one of the five responsibilities remitted to the Continuation Committee of the Samoa Conference was the pursuance of discussion and enquiry on the Ministry.

The Rev. C. F. Gribble felt that a more objective appraisal of the whole situation was needed than could be obtained from the reports available to this meeting. Other members spoke of the value of obtaining advice from experts, though there were reservations about the length of time needed for a really thorough survey. In the case of the Anglican Church, discussion which had been taking place about a central Anglican College for the area had been postponed pending the completion of the proposed survey, about which news had reached them; but such action had been taken before the arrangements for this Consultation were known.

Dr. C. W. Forman felt that the holding of this Consultation had greatly decreased the need for a survey. For example, it had already been agreed that there should be a united approach to higher level theological training. On the other hand, a survey team might be able to help in giving advice which would lead to the raising of the standards of existing colleges. The Rev. Vavae Toma felt that the visit of a survey team would be a challenge to the colleges.

The Rev. David Taylor was then asked to submit the Australian proposal. He stated that any decision regarding a survey would, of course, have to be one of the whole group, and he realized that the Australian proposal might have to be modified. It had developed, he said, out of a concern for the raising of the standard of theological education in Australia and for bringing such education into much closer contact with mission. It had been hoped that there could be helpful interaction in a survey which would cover both Australasia and the Pacific. Mr. Taylor then described at some length the methods of the proposed survey.

The Rev. C. S. Craig questioned whether a survey of the colleges alone would assist in relating theological education to the Mission of the Church. Why not a survey of the churches, also? he asked.

The Rev. Setareki Tuilovoni, commenting on remarks by Mr. Craig, Bishop Newbigin and Dr. Forman on the coverage of the proposed survey, said that while there might be no logical connection between Australasia and the Pacific for such a purpose, many churches in the Pacific had parent churches in Australia, and he felt that the intention to make a combined survey was a good one.

From the discussion (during which comments both for and against a Survey were made) it appeared that members were generally in favour of a modified form of Survey, and the matter was remitted to the Sub-Committee.

On May 12th the Sub-Committee on Survey submitted a set of recommendations based on the assumption that a survey was desirable. Discussion of the plans of the Central Theological College and other co-operative actions had meanwhile considerably altered what had been thought to be the general view. Several voices were raised against a survey, on the grounds of cost, time, and because the churches might feel that their participation in the plans for a Central Theological College should be delayed until the completion of such a survey. On the other hand, it was felt that a survey team might be useful in interpreting to the churches the proposals for higher, central

theological training, and Dr. Havea felt that in Tonga they might give advice also on the training of the laity.

The matter was referred back to the Sub-Committee for further consideration, and on May 13th a revised set of recommendations was submitted for a Theological Study and Advisory Group for the Pacific (see following minute).

Accordingly, no recommendation or decision was made for a survey on the lines drafted by the Sub-Committee, and it was agreed that the document prepared by the Sub-Committee should not be included as part of the record of this meeting.

Before the discussion was concluded, the Rev. Bernard Thorogood voiced the opinion of all members, when he spoke with appreciation of the work and thought which the Rev. David Taylor had put into the Australasian/Pacific proposal. Though this scheme was not the one adopted, its presentation and the subsequent discussion had enabled the Consultation to reach a unanimous decision on the next steps to take.

14. Theological Study and Advisory Group for the Pacific

This alternative proposal was submitted, after various informal consultations, by the Rev. C. S. Craig, who spoke of the specialist advice which churches and colleges in the Pacific evidently desired, not only for their own work but also in their relations with the proposed Central Theological College.

He outlined the proposal for visitation by a Study and Advisory Group, and this met with immediate and unanimous approval. It was accordingly **RESOLVED** to adopt the following as the agreed actions and opinions of this Consultation:

- (1) The Consultation invites the International Missionary Council to consult with the churches in the Pacific and their associated mission boards, with a view to arranging (in, say, eighteen months' or two years' time) for a Theological Study and Advisory Group to visit the Pacific to encourage further, and help forward, the steps for an advance in theological training, set out in the Consultation's findings and report.
- (2) The Consultation recognizes that as the Central Theological College begins its work, and the churches revise the work of their present colleges in relation to it, there will be questions on which it will be helpful to consult and receive advice from such a group.
- (3) The Consultation emphasizes the fact that the group would need to be of first-class calibre, and that if the visit is to be of maximum value much preparatory work will have to be done. This will require the co-operation of the appropriate committees of the churches and their college staffs in providing information in answer to questionnaires.
- (4) The Consultation authorizes the remission of the report of the Sub-Committee on Survey to the International Missionary Council for its information and guidance.
- (5) The Consultation urgently requests the International Missionary Council to seek some special way of financing the

Study and Advisory Group so that the churches may not be faced with a further financial request at the time when they are facing up to their responsibility to contribute to the cost of the Central Theological College.

15. Questions and Affirmations

The Sub-Committee on Questions and Affirmations had been appointed as a result of the discussion, in minute 6, at which the Rev. C. S. Craig had attempted to analyse the issues following the presentation of the area reports. There had been no need for further discussion in plenary session before the meeting of the Sub-Committee.

The statement of the Sub-Committee was submitted by the Rev. C. S. Craig, and was discussed section by section. After making slight amendments, the statement was adopted as a document of the Consultation, and is given below in its amended form, together with a list of nine specific questions, based on the statement, directed to the theological colleges in the Pacific area.

It was requested that when the full report of the Consultation is sent to the Colleges, attention should be drawn particularly to this section.

QUESTIONS AND AFFIRMATIONS

The Theological Education Consultation, meeting in Suva from May 7th to 13th, 1961, under the auspices of the Theological Education Fund, records its deep gratitude to God for this opportunity of fellowship and discussion.

The review that has been made of the theological colleges in the Pacific, and their work and circumstances, has revealed wide variety and many problems. Our sharing of information and our discussions lead us to recognize that much of our present situation in ministerial training has been influenced more by social structures and by considerations of expediency than by a biblical understanding of the ministry. We have been able to learn much from one another and through this, and other mutual help that is planned, those responsible for the colleges will be able to make some improvements in the work that is being done. But we are deeply convicted of the fact that, generally speaking, the colleges fall far behind the needs of the present day, and are failing to provide the churches with the ministry necessary to meet the new demands and opportunities with which they are today confronted and the more exacting ones of tomorrow.

It is clear that the churches individually cannot provide the theological training which is now required, and that the present colleges and their work need to be supplemented by, and closely related to, a Central Theological College. We have, therefore, unanimously recommended that steps be taken to found a Central Theological College, and a scheme is being prepared for submission to the churches, their associated missions and the Theological Education Fund.

It would be a serious mistake, however, to suppose that the establishment of a central college could, in itself, solve all the problems and rectify the many things in which our ministerial training is defective and unsuited to present needs. In the course of our discussions there were constantly pressing upon us fundamental questions which call for study and action by the churches as well as by college principals and tutors. Discussion could not be confined simply to questions of curriculum, educational standards, staffing, and conditions of student life, for these are determined by the churches' attitude to the ministry, and in turn affect recruitment, ordination, etc. The colleges can only train such men as the churches provide, and the training must be related to the work the college graduates are to do. The Consultation, therefore, sets out for consideration, both by the churches and by those immediately responsible for the colleges, certain issues and questions which call for urgent attention and action.

Changing Conditions and the Ministry

In the course of discussion, we have found it necessary to call ourselves back again and again to the question as to whether we were taking seriously, and radically enough, the changing conditions of life in the Pacific. One of the Commissions of the recent Conference of Churches and Missions in the Pacific, in Samoa, made a careful study of these changing conditions. The increasing urbanisation of island peoples calls for some ministers especially equipped to work in urban centres. The attitudes and ways of life which are emerging there, and issue in some cases in what has been called the "new paganism", will spread into village communities, and the training of all ministers must take this into account. The ministry makes increasingly heavy demands on the spiritual resources of the minister, and in his training greater attention needs to be given to the development of a disciplined devotional life.

In island communities there are increasing numbers of better educated young people, and if these are not to be lost to the Church, the level of general education in the ministry must be raised. This will require the use of a second language, English, or in some cases French, for the volume and variety of literature needed for this higher educational level cannot be provided in the many vernacular languages. In the theological colleges, therefore, the second language must be taught and used at least to the point where the student can benefit from wider reading.

Recruitment to the Ministry

The Consultation has been concerned about the whole question of recruitment to the ministry. To many young people the ministry appears to be linked too much with conservative patterns of life, and in consequence has little attraction for them. New ways must be found of presenting the claims of the ministry, so that it will be seen as a call from God to His service, and thus an adventurous vocation, concerned with

the renewal of the Church and the transformation of society, and as the consecration to God of the highest gifts and abilities.

It has become clear during the Consultation that there are features of college life which discourage the serious student. In some cases students are expected to devote time and energies to manual labour as a contribution to their support, to a degree which gravely affects the level of their studies, and is also a deterrent to recruitment. The churches should examine this system and be prepared to accept greater financial responsibility for the training of the ministry.

The evidence shows that it is also necessary to examine the unduly restrictive systems in some colleges, and to ensure to the students a greater measure of freedom so that their personalities may become more mature and that they may enter more fully and responsibly into social relationships.

It was pointed out in the course of the Consultation that in no other part of the world are theological colleges so poorly staffed as they are in the Pacific. Churches and their associated mission boards will need to realize that with the present staffing, and with members of the staffs required to carry other heavy responsibilities beyond those they have in the colleges, the level of theological education cannot be raised. Further, the proportion of indigenous teachers on the staffs of some of the colleges is too low, and further training should be given to a few younger ministers with a view to some of them being added to the teaching staffs.

Ordination

At the Samoa Conference we were confronted with the biblical understanding of the ministry as the one ministry of Jesus Christ through His Church to the world, and in which the whole Church shares. As part of this total ministry there are those who are called and ordained to the Ministry of the Word and Sacraments and have a special part to play in equipping the Church to fulfil its mission in witness and service.

Our Consultation has shown that there is a great deal of confusion concerning the steps and procedures by which a man comes to the point of ordination. We suggest that the churches should give urgent consideration to this matter, so as to ensure that the interval between the satisfactory completion of the theological course, and ordination, shall not be too prolonged, and also to ensure that young men whom God may be calling to His service, shall not be hindered from hearing His call or from responding to it by the complicated and long-drawn-out preliminaries to ordination which some churches have built up.

Questions which may be of help in discussing the above matters

1. What changes should be made in the colleges, in methods of instruction, and in what is taught, if the students are to be trained to help people in the changing social conditions?

2. Do we make enough use of the Church's wealth of devotional literature and experience in helping the students in their devotional life, and do we generally place enough weight on this aspect of training?
3. In the light of what is said concerning the need for a second language, how much more time and attention ought to be given to the teaching and use of English or French?
4. Would it be useful to have a week-end group or other group of younger educated people, in which the claims of the ministry could be presented in the way suggested? What other ways are there of doing this?
5. Is it right that time and energy which ought to go into study have to be used for plantation work in order to save the church money?
6. What percentage of your church expenditure is in fact devoted to training for the ministry?
7. Does the way your college is run, and its rules and disciplinary methods, encourage student initiative, and is there sufficient freedom in social relationships to develop mature personality and fit students for the pastoral ministry?
8. Can satisfactory teaching be done and the right teacher/student relationship be maintained with the present staff of the college?
9. Does not a real understanding of the ministry, and faith in the Holy Spirit, require us to do away with these long-drawn-out and complicated preliminaries to ordination?

16. Resolutions of Thanks

At the time of his departure, earlier in the last day of the meeting, the Rev. E. G. Jansen expressed his gratitude, as a newcomer to the Pacific, for the help he had received from this meeting, both for the stimulation it had given for improved standards in his own college, and for the fellowship he had enjoyed of those engaged in similar work. He felt, he said, that he was no longer working alone but as a member of a team in the Pacific, and he looked forward to continued association. This feeling appeared to be shared by others present.

The Rev. C. F. Gribble also left earlier, and assured members that the Methodist Church of Australasia would support what was the common mind of this Consultation.

Before the meeting closed, a set of resolutions of thanks was submitted by the Rev. Dr. John Bradshaw, and unanimously adopted, as follows:

We, the twenty-three delegates, wish to record our deep appreciation to the Theological Education Fund of the International Missionary Council, for making possible our Consultation in Suva. In particular, we wish to thank the General Secretary of the I.M.C., Bishop Lesslie Newbigin, who has been our Chaplain; Professor C. W. Forman, who has given up his holiday to be our Chairman; and Miss Freda M. Dearing, who has acted so ably as our Secretary.

We, the twenty-six members of the Theological Education Consultation meeting in Fiji, wish to convey to the churches of Fiji our profound

gratitude for all the many ways in which we have been made at home, both in Suva and in Lautoka. We hold in happy remembrance those who organized on our behalf, and those who also made us glad by their dancing, their gifts and kind personal favours. We pray God's blessing upon the work of the churches in Fiji.

We are particularly grateful to our friend, the Rev. L. D. Fullerton of the Methodist Church in Fiji, for the preparatory work he undertook so efficiently as Correspondent for the Consultation, and for the cheerful manner in which he has maintained the organization and smooth-running of our meeting.

The members of the Theological Education Consultation at the conclusion of the meeting held at Dudley House High School in Suva, wish to place on record their gratitude to the Principal and staff of the school for their kind hospitality, and to express their good wishes for the future of the school.

The members of the Theological Education Consultation, having successfully concluded their meeting in Suva, wish to convey to His Worship the Mayor their appreciation of the kindness and courtesy with which they have been received by the Mayor, the Council and the citizens of Suva, as well as the hope that this city may be the scene of further ventures in co-operation between us.

17. Closing Worship

Members of the Consultation then adjourned to the chapel, where closing prayers were led by the Chairman, Professor C. W. Forman.

APPENDIX I

ATTENDANCE

at Theological Education Consultation, Suva, Fiji, May 7th to 13th, 1961

Bradshaw, The Rev. Dr. John. Malua Theological College, P.O. Box 422, Apia, Western Samoa.

Cook, The Rev. G. L. Piula College, Methodist Mission, Lufilufi, Western Samoa.

Craig, The Rev. C. S. London Missionary Society, 11 Carteret Street, London, S.W.1, England.

Dearing, Miss F. M. Theological Education Fund, 25 Marylebone Road, London, N.W.1, England.

Figgess, The Rev. H. W. The Rectory, Suva, Fiji.

Forman, The Rev. Dr. C. W. Yale University Divinity School, 409 Prospect Street, New Haven, Connecticut, U.S.A.

Frerichs, The Rev. Dr. A. C. Lutheran Mission, Finschhafen, Terr. of New Guinea.

Fullerton, The Rev. L. D. Methodist Church in Fiji, P.O. Box 357, Suva, Fiji.

Gaius, The Rev. Saimon. Methodist Church, Rabaul, Terr. of New Guinea.

Gribble, The Rev. C. F. Methodist Overseas Missions, 139 Castle-reagh Street, Sydney, N.S.W., Australia.

Hanlin, The Rev. Dr. H. F. Field Superintendent, Micronesia Mission, Caroline Islands.

Havea, The Rev. Dr. John 'A. Tupou College, Nuku 'Alofa, Tonga.

Jansen, The Rev. E. G. Tangoa Training Institute, Tangoa, New Hebrides.

Jones, The Rev. Emlyn. L.M.S., Tangintebu, Tarawa, Gilbert Islands.

Kabel, The Rev. J. P. Theological School, Hollandia - Binnen, Dutch New Guinea.

Lepatoa, The Rev. John. Sia 'atoutai College, P.O. Box 57, Nuku 'Alofa, Tonga.

Milo, The Rev. Lene. Piula College, Methodist Mission, Lufilufi, Western Samoa.

Newbigin, The Rt. Rev. J. E. Lesslie. International Missionary Council, Edinburgh House, 2 Eaton Gate, London, S.W.1, England.

Perry, The Rev. Raymond Lawes College, Fife Bay, via Samarai, Terr. of Papua.

Rawcliffe, The Ven Arch-deacon D. A. Melanesian Mission, Lolowai, Aoba, New Hebrides.

Taylor, The Rev. David.	Australian Council for the W.C.C., 472 Kent Street, Sydney, N.S.W., Australia.
Thorogood, The Rev. Bernard.	Takamoa College, Rarotonga, Cook Islands.
Tippett, The Rev. A. R.	Methodist Theological School, Davuilevu, Nausori, Fiji.
Toma, The Rev. Vavae.	Malua Theological College, P.O. Box 422, Apia, Western Samoa.
Tuulovoni, The Rev. Setareki.	Methodist Church in Fiji, P.O. Box 8, Nausori, Fiji.
Vernier, The Rev. Henri.	Ecole Pastorale "Hermon", Papeete, Tahiti, French Polynesia.

APPENDIX II

Document brought forward from the Conference of Churches and Missions,
held in Samoa, April 22nd to May 5th, 1961

REPORT OF COMMISSION A: "THE MINISTRY"

The immense variety of conditions in the Pacific area makes it impossible for the Commission to make detailed recommendations. In the limited time available for the exchange of experience from widely differing situations, the following matters were briefly considered.

1. *Recruitment.* In general the tendency in the past in many areas has been that only older men of proved experience were selected for ordination. This has been valuable in providing for the needs of stable societies with a rural economy. It is, however, dangerous when conditions are changing and the Church is required to face new demands. The general trend in the churches is now to seek younger men who can be given a thorough training and who can serve for a long period. This trend must be strengthened, but without losing the great values in the older system.

There is also reported a changing emphasis in regard to the call of the minister. At an earlier stage it has been common for the church or mission authorities to call a man to ordination; now more stress is laid upon the inward sense of call of the individual. Clearly both elements have a proper place, both the call of God to the individual, and the action of the Holy Spirit in moving the Church to call a man (see Acts 13: 1-3). The one should not be emphasized exclusively as over against the other.

2. *Support.* In very many parts of the area the ordained ministry is normally a part-time occupation which depends upon the support of a second occupation—teaching, agricultural work, or some other. This system has many advantages: it brings the minister into intimate relationship with his people; it provides a widely-spread ministry throughout large populations which could probably never have been effectively shepherded in any other way. But there is evidence that the system is breaking down in many places. Changing economic conditions make it increasingly difficult for ministers in some areas to live on the resources available to them. There are complaints that adequate teaching and pastoral care cannot be given by part-

time pastors. In some cases ministers are suffering severely, and in many areas it is reported that men of sufficient education cannot be recruited for the ministry under the present conditions. We consider that the churches must attend, as a matter of urgency, to the economic conditions of the ministry. On the other hand there are situations in which the part-time ministry may be a most valuable part of the whole pattern of ministry.

3. *Relation of the Minister to the Social Organization of the Community.* In this respect also there is a vast variety of situations. In some places the minister works in intimate relation with the established chiefly authority. In some places there have been conflicts of authority between ministers and chiefs. In some primitive areas the ministry appears to the people to be part of a powerful mission organization which is parallel to and comparable with the organization of Government. Clearly these problems must be answered in different way in different areas. There is need for the Church in every place to prove itself both a blessing to the whole community, and also a place where men are called to acknowledge a kind of authority quite distinct from that of chief or government. This will not be proved if, for example, the minister is able to resist the authority of the chief only because he has behind him the stronger authority of the mission. It will be proved only when there are in the Church prophetic voices which call men to listen to the voice of God and to obey an authority which has no worldly power, but is the authority of the crucified Servant of God.

4. *The nature and function of the ministry.* The discussion of this subject has shown that there is a vast variety in the ways in which the special work of the ministry is understood as distinguished from the ministry in which all Christians share. There is great diversity in the ways in which ministerial duties are defined. We have the impression that in some cases there is a danger that the ministry may be understood as a certain grade provided for those of the highest educational and moral attainments, rather than in a way which is based upon biblical teaching. We suggest that there is need in all the churches for careful study, in the light of the Bible, of such questions as the following: (a) What is done in ordination? (b) What is a minister? (c) How is his function different from that of other Christians? (d) How is his work related to the life of the congregation? (e) The ordained ministry as part of the total ministry of the whole Church.

5. *Training for the Ministry.* Discussion on this subject revealed a unanimous desire to raise the standard of theological training in all parts of the Pacific area. It is the opinion of this commission that this could be best achieved by:

- (i) co-operation of the churches in the establishment of a central federated theological school to which selected graduates from our present schools can proceed for further training, provided that
 - (a) a higher academic level is established, and
 - (b) it offers the training relevant to the needs of the Pacific Churches.
- (ii) urging the churches to do all within their power to raise the standard of training in the existing denominational colleges.

Resolutions:

1. That this Conference recommends that occasional papers be prepared, by the participating churches, on the subjects listed in Section 4 of this

report, for circulation to and consideration by the churches sharing in the Conference.

2. That this Conference recommends the establishment of a Central Theological College in the Pacific area, as outlined in Section 5 of this report, and refers this matter to the forthcoming Consultation of the Theological Education Fund.

Appendix III AREA REPORTS

NEW GUINEA

No. 1. New Guinea (Dutch) Theological School, Hollandia-Binnen History

Training of pastor-teachers started in 1892, when a young man was sent to the central seminary of Depok (Java) together with young men from the whole Indonesian archipelago. Some of these men played an important rôle in the work, but until 1906 it hardly bore any fruit. Later the Depok seminary closed, and after 1906 (when there was a mass movement towards Christianity all along the north coast and in the western part) there was a great dearth of pastor-teachers.

In 1917, after trying for four years to train our pastor-teachers with those of the mission on Halmahera Island, we started a training school of our own, and in 1923 a very able leader was appointed. After that year Papuan boys, selected by missionaries, came to Miei (the place of our school) for an additional three years of teaching to complete their three years of village-school education. These six years were followed by two years of teachers' training, during which they also received elementary theological training. On being certificated as village teachers they took an extra course for about six months and were then examined by the missionary conference in order to obtain the pastor's certificate. Together with the Indonesian pastor-teachers, the Miei-arbiturients formed the backbone of the growing church.

Some of the young men did not take the teachers' training course but the two-year evangelists' training course, in preparation for evangelization work in heathen regions. This training was, however, handicapped by the quality of the students, the best candidates always going to the teachers' training course.

Past training has not been related to study overseas. One of our pastor-teachers was sent to the Theological School at Makassar, then situated in SoE (Timor). This student, the present chairman of our General Synod, was at Laha (Amboin) in 1934-35 for agricultural teachers' training and afterwards was the leader of a promising development project, until the Japanese invasion. All our candidates for the ministry should be trained at Makassar, but the independence of Indonesia and the following political developments have made this impossible.

Present Training

Since 1950 we have provided pastor-teachers' training. New Guinea's educational system has been expanded. A secondary school was established,

first with a three-year course, later with a four-year course. In 1954 we started a theological school at Hollandia-Binnen, an institution of the so-called secondary grade (vide Tambaram Report, vol. IV, p. 231). For the first course we admitted students from the secondary school (who had nine years of school education, with languages—Dutch first, English second), and experienced pastor-teachers (certificated after nine years of training). The ultimate aim is to admit arbituriens of the secondary schools only.

In this theological school we train ministers for the church; twenty-eight have, up to now, finished their training. The course is not related to any overseas examination, but we have tried to maintain the standards used in Indonesia, of the same type as Makassar and Malang. We teach biblical subjects, church history, dogmatics, ethics, practical theology, and in general subjects, Dutch, English, Indonesian, general history, introduction to philosophy, cultural anthropology and sociology. We use Indonesian and Dutch text books and have a small library with Dutch, Indonesian and English books.

The course takes four years; every second year new students are admitted. There are two staff members and two classes, one with eleven, one with three students. Teachers from other schools teach special subjects (e.g. languages).

We have two other courses:

Evangelists' School with a two-year course under a European minister assisted by a national minister. Here evangelists for work in the interior are trained, and there is special stress on rural techniques. Evangelists receive very small financial support and have to make extensive gardens in order to supplement their incomes. The training is simple, with emphasis on the Bible, telling biblical stories with visual aids, etc. There are two classes with thirty students in each.

Theological Training Course. This nine-months course is to give special training to young village teachers after they receive their teacher certificates. Some fifty young men take part, under a European minister assisted by an indigenous one. Main topics: Bible, church history, dogmatics, ethics and practical theology. (During their teacher-training they also have Bible teaching and church history.) After this course, completed by an examination, the young teacher does school and local church work, and some of them are ordained as ministers after years of pastoral practice.

Future Plans

At the 1960 General Synod a special commission was appointed to study theological education, and plans recommended for consideration are: integration of the theological course into the teachers' training course; combination of the training of pastors and evangelists.

The following plan will be realized this year: Two of our trained ministers (with their families) and two of our students (the best qualified) will go to Holland for training in the Missionary High School. They will take special courses, adapted to individual requirements; degrees will not be taken, but we hope the training will be as much as possible on the academic level.

Central Theological College

This would only be useful to our church if the training were to be on an academic level with the possibility of taking degrees.

Workshop Conferences

Though these would be useful we think it necessary to restrict them to a limited area with easy and not too expensive means of communication.

Text Books

We could make use of a Church History of the Pacific, sociological works, commentaries, and books on practical topics.

Language

Until now the *lingua franca* has been Indonesian, and the Church of New Guinea buys books produced in Djakarta by the publishing department of the Council of Indonesian churches. We also use Dutch books. The policy of the Dutch Government is to replace the Indonesian language by Dutch—a policy always opposed by the Mission. We think the Dutch language may be useful for an elite, but not as the *lingua franca*.

J. P. Kabel
Theological School
Hollandia-Binnen

No. 2. New Guinea Territory

Senior Flierl Seminary

Theological training among Protestants has not been developed to any great extent in New Guinea. There are not many national pastors, and those I have met in the Methodist Mission were Fijians. The Anglicans consecrated their first Bishop, a Papuan, last year in Brisbane. It has not been possible in the time to collect information from other missions; this paper will therefore deal with the work of the Lutheran Mission.

History

Prior to World War II the Lutheran Mission had no ordained pastors. Two courses for candidates had been begun, but the war interrupted them. However, individual elders and older teachers of good standing were commissioned to administer Holy Baptism and the Lord's Supper. In each case the congregation was asked to give its approval, and this was sometimes given for only one service, but generally for longer periods. Elders were also given authority to give Communion to the sick and to assist the missionary in giving Holy Communion.

Even though the Lutheran Mission claimed 60,000 converts just before the war, we were still somewhat reluctant to ordain pastors, and that for several reasons. It was feared that a clergy-governed church might develop. Then, too, ordination might be misinterpreted. It might be thought that by the laying-on of hands pastors would be endowed with special gifts to solve the greatest problems; ordination has never been the means of giving such special endowments. The inevitable disappointment might result in a search for these gifts elsewhere. At that time congregational work included more responsibilities than it does today and one man could hardly have coped with the situation. Up to that time the strength of our congregations lay in the "voice of the people", not in any particular office.

In spite of these misgivings, the matter was further discussed after the resumption of mission work in 1946. It was felt that the preaching of elders and teachers did not meet the needs of the New Guinea Christians.

Native leaders were expressing the desire to have their own clergy, and the home churches could not understand why we did not ordain nationals.

It was then decided to resume the short courses which had been begun before war broke out. Faithful and gifted leaders, with reasonable education, were to be trained expressly for ordination. To qualify for such courses they had to be men with spiritual gifts and inclinations, of firm faith, endowed with the gift of preaching and of steadfast character, with a good reputation in the congregation. They should love God and His word and be able to give spiritual food (I Timothy 3). Duties were to include preaching and teaching the Word of God first of all; the administration of the sacraments; the hearing of private confessions; presence at congregational meetings; assisting village elders in their work and problems; instructing catechumens and confirmants; arranging Bible study groups. The pastor should not be in charge of more than 700 souls.

Courses were started in each of the three language centres. There was no uniformity of curriculum as the students were for the most part older men and varied in their scholastic attainments. It was felt that a two-year course would suffice at the time. Several such courses were successfully completed.

In 1956 a combined seminary was built at Logaweng, which is conducted in three different languages. Since the first two classes have graduated after a two-year course, it has now been increased to three years.

Present Training

At present there is a class enrolled with three sections, for trainees from the three different language groups of the church. There is a total enrolment of 27 students—an average of nine for each European teacher at the school.

The following subjects are taught: Explanation of the Synoptic Gospels; homiletics, New Testament exegesis, introduction to the New Testament, Old Testament exegesis, church history, mission history.

Entrance standard is very low, most of the students not having reached higher than the fifth standard. Some have had teaching experience. Sixth standard students are desired, but there are not enough of them. Young men now graduating from the sixth standard are not permitted to attend the seminary until they have proved themselves.

All text books are written in either Graged, Kotte or Yabim. Much of the literature has to be written by the teacher in charge.

Future Plans

We would like to have younger students who have attained at least the ninth standard in education. Additional teachers' training would stand them in good stead. All instruction should be given in English and the course should be for three years. It will be at least ten years before we can introduce Greek or exegesis in Greek.

Central Theological College

While approving of this idea, in practice we consider it would present many problems. The New Guinea church is poor and would find it difficult to send and support students. Our church might fear that such a central school could become too liberal. If it were established, it should train students to enter the seminary; but as regards the actual theological training, that should be done in the country where the pastor will work, as he must keep in contact with the people among whom he will minister.

Workshop Conferences

An occasional "workshop" would be beneficial but the cost of travel over long distances would create a real problem and there might not be enough theological teachers in our area to warrant a conference.

Text Books

Theological text books in simple English will be an urgent need within a few years.

*A. C. Frerichs
Lutheran Mission
Finschhafen*

No. 3. Papua, New Guinea

Lawes College

A theological school was built towards the close of the last century, but the site proved unsuitable and a new college was built in the early twenties of this century. Training was offered to equip the students for the dual task of pastor and teacher. Between the two world wars, very little advance was made in theological training.

During the last six years, the standard of entrance to Lawes College has been upgraded three times and is now at Grade 6 level, about seven years below matriculation standard. We plan to upgrade progressively and the next step will be in two years; at that time it is hoped to introduce further subjects in the entrance examination. A candidate is recommended for training by a District Church Council after he has lived on a district head station, with a missionary, for at least a year. He is expected to pass a written examination on "The characters and contents of Mark's Gospel" and to meet an Examining Committee for oral examination on his understanding of the faith and his call to the work of the ministry.

The upgrading of entrance to Lawes College has meant that provision has had to be made for those who cannot reach the new standard and yet feel called to serve the Church in full-time work. To cater for this stream a Bible School has been started; the course is for two years and the standard very elementary.

Graduates of Lawes College have the dual task of pastor and village school teacher; teacher-training has recently been introduced in the study course. Theological subjects include: Old Testament, New Testament, church history, theology and pastoralia. Three and a half years after graduation the student will return for a six months' refresher course which immediately precedes his ordination to the ministry of the Word and Sacraments. These courses begin next year.

The normal course is not related in any way to overseas study, though our first Papuan student has just returned from reading theology for two years at an overseas college.

Two European missionaries are responsible for the class work and there are thirty students in residence. In addition to college work, the missionaries have charge of a district in which there are about 1,600 church members, with fifteen pastor-teachers and five teachers at work. We have, as yet, no Papuan on the college staff.

Future Plans

All plans for the future training of the ministry in Papua Ekalesia (the name chosen by the Church which has come into being through the work of the L.M.S.) must be seen in the light of the proposed union of the Methodist, Congregational and Presbyterian churches in Australia. Two of these, i.e., the Methodist and Congregational, are at work in Papua, and a sister church of the third (the Presbyterian Church of New Zealand) is about to send missionaries to work in Papua Ekalesia. The organic union of those churches will have wide repercussions in the Methodist Church in Papua and the Papua Ekalesia.

It is expected that a great deal of thought will have to be given to the unification of ministerial training in Papua of those two young churches, and the following ideas must be read in the light of that:

- (a) the introduction of short courses in biblical and theological subjects to be offered to selected members of the laity who are becoming leaders in the unfolding Papuan life.
- (b) The further development of refresher courses for pastors.
- (c) We have already accepted the principle of receiving unmarried men for theological training and confidently expect to be able to upgrade our entrance requirements again in the near future. Students accepted at the "junior" level will do the first part of the Melbourne College of Divinity Dip. Rel. Education Course here and then go overseas to complete that course. It is envisaged that we shall be able to offer the complete course at Lawes College when we have a sufficient number of students at that level.
- (d) Introduction of a course on methods of Christian education.
- (e) Translation and preparation, by students and pastors in for refresher courses, of such publications as *Key Books*. These would be published at the College and used by church members in the different districts. It would enable the College to serve the church by the preparation of badly needed literature.

Workshop Conferences

These could be a benefit and a corrective and could give us the inspiration we need. Through such experiments we could find out if the kind of training we are giving to the men whose pastorates will be mainly in the villages is what we should offer to the pastors whose work will be in the increasingly urban and industrial areas of the Pacific.

Text Books

The fact that students come from different language areas (we have ten groups at present) has not encouraged us to prepare or translate texts into any one of the Papuan languages. A few years ago we decided to make English the medium of instruction. Since then we have experimented in using two of the *World Christian Books* as texts, i.e. *The Christian's God* and *Jesus and His People*, but the students have found the language too difficult. Accordingly, for the last three or four years, we have been preparing our own text books. Two have already been completed, a *Church History* text of about 60,000 words and one on *The Life and Letters of Paul*, of about 40,000 words. A supplementary reader on *The Life and Teaching of Jesus*, about 11,000 words, has also been prepared and an *Introduction to Old Testament Studies* is now being written.

One of the greatest needs in theological education in Papua is the provision of good text books, in simple English, at say, the L.Th. or Dip. Rel. Education level.

Our theological reference library consists of about 450 volumes, many donated by the T.E.F., which are housed in a new library building.

Could we discuss the possibility of starting a "Journal of Biblical and Theological Studies" for the use of pastors working in the Pacific area? Is there a general need? I know there is a need in Papua.

Raymond Perry

Lawes College

Fife Bay, via Samarai

No. 4 *Papua, cont.*

Newton Theological College

At present there are about twenty-five Papuan clergy and one Papuan Bishop. In the College, five men are about to be made deacons. Five others are being called in for training for the priesthood, and ten more are to be called for training for the diaconate.

For the first time there will be a set entrance standard, namely, the completion of the intermediate certificate, standard 9.

The course for deacons is three years. After this, the course for the priesthood is two years. Only one student has, as yet, gone to the University. Teaching is wholly in English.

Text Books

The following text books have been found to be useful:

The King's Highway. Carleton.

The Clarendon School Commentaries.

Everyman's History of the Church. Mowbray.

Everyman's History of the Prayer Book.

Devotional Aids, such as Young People's edition of Bible Reading Fellowship Notes.

New Testament in Simple English. Kingsley Williams.

Imitations of Christ.

Father Andrews' Meditations for Every Day.

Subjects Studied

Old Testament, New Testament, moral theology, ascetic theology, church history, preaching and prayer book.

Those who have been teachers have already done two years' theology in teacher training courses. Those who have returned to the college for further study in preparation for ordination as priests have studied the techniques of priestcraft, counselling, etc.

After ordination, the new deacons or priests always serve for some years under an experienced priest. Great care is exercised in the placing of them so that their training may continue in service.

Staff of College

The Principal, Father E. L. Cassidy, ex-Vice Principal of St. Francis' College, Brisbane, is about to be joined by his brother.

D. A. Rawcliffe

Archdeacon of

Southern Melanesia

No. 5. New Britain

(Trust Terr. of New Guinea)

Vunairima

Theological School

An institution was started in New Britain ten years after the arrival of the first missionaries in 1875. Here, pastor-teachers are trained for a period of four years. They learn theological subjects and the art of teaching. When they graduate they go to villages as pastor-teachers, where they teach in village schools and preach on Sundays. After four years as pastor-teachers on trial, with examinations, they become pastor-teachers in full. From these the church selects catechists, and from this rank candidates for the ministry are selected.

From 1913 there were one or two candidates about every five years. Just prior to the second world war there were four candidates for the ministry, who studied under one missionary for a year and were ordained after the war.

Today the regulations of our church have been changed, so that anyone feeling the call of God may seek a place in the ministry. We have now a few students who are doing a four-year course including one year preparatory. All of them are married and have families. Future students are expected to have reached standard nine before they come for training.

Changing political administrations have set back the work of the Church and the development of the ministry — 1875-1914 German; 1918-1941 Australian; 1941-1945 Japanese; from 1945 Australian.

With the Solomon Islands District we have decided to establish a combined Theological College at Rarongo, near Rabaul. Early this year our Committee discussed the matter and reached the following conclusions:

While still planning for the ordained ministry, we recognize the continuing need for the training of other orders. We believe that the training for the ministry should be a separate course from that of other orders. The prerequisite should be a deep sense of personal call from God which may come through the Church or direct to a man's own heart.

The standard of entrance should normally be the New Guinea standard nine, in English. Candidates should come up through Synod having given clear evidence of call, gifts and grace and should have at least one of the following qualifications:

- (a) Completion of pastoral course and at least one year of service as a pastor after training; or
- (b) completion of teacher-training course and two-years' teaching; or
- (c) three years in industry or commerce or some other activity after leaving school; or
- (d) three years of pastoral work.

If not trained as pastors they should be accredited local preachers. They must pass a medical examination, including X-ray.

Subjects for entrance examination should be: English, Bible knowledge, theology, practical knowledge of preaching to be tested by a trial service, a written sermon and an essay on local church history (the written examinations to be in English, except the sermon).

The curriculum would include Melanesian background, theology, O.T. background (exegesis and teaching), church history, Methodism, practical preaching, pastoral theology, and such subjects as psychology, religious education, ethics, music theory and practice, bookkeeping and denominationalism.

Further requirements, though left to the discretion of the Principal, could include weekly classes in: library work, prayer meetings, supervised study, sports, crafts, Greek (English for most); choirs, short lectures and debates.

Text Books

The following have been recommended for study by candidates:

God and Man. M. M. Temple.

How the New Testament Came to Us. African Home Library.

New Testament Times. J. R. Shaw.

How we got the Old Testament. A. H. L. Sheldon.

The Greatest Book in the World. D. McFarlane.

The following books have been recommended for possible use in the College:

World Christian Books, Key Books, Foundry Pamphlets, African Home Library, The Bible (What it is and What is in it), Treasury of Christian Books, Barclay's books for reference, and Training for the Ministry—the latter by R. H. T. Thompson, Presbyterian Bookroom, New Zealand.

Saimon Gaius
Methodist Church
Rabaul

SOLOMON ISLANDS

No. 6.

St. Peter's College

History

Anglican work began in Melanesia in 1849; the first Melanesian was ordained in 1868. Then, and for some years after, ordinands received their theological education directly from the Bishop, after their preliminary education, secular and religious, at the Mission's central school. Later, ordinands were taught by the headmasters of the Norfolk Island School, which was the Mission's central school from 1867 to 1919. The first Theological College was opened in 1912 in the Solomons and after some years the site was fixed at Siota. Its history can now be divided into two periods, before and after 1958, in which year it was restarted on a new basis.

Pre-1958. All men now in the ministry were educated under the old scheme. In the past candidates for ordination were mainly older men. They had generally been catechists, often for many years, as the Mission felt they should prove themselves before proceeding to training for Holy Orders. In those days it was usual to wait for the Bishop or Archdeacon to ask a man whether he felt he ought to be ordained. By no means all at the College were ordained: from 1912-1918 64 men came to the College, of whom six died, nine were ordained and 49 returned as catechists. Almost without exception the men admitted were married and took their families with them. Instruction was in one of the native languages which had been used as the *lingua franca* of the schools (and so of the whole mission) up to the 1930s. Before 1930 a fair number of books had been published, but since then there have been very few. Latterly, before the old College came to an end in 1956, there was instruction both in English and the native language—the schools having changed to English early in the 1930s. The use of both languages during the last few years of the old régime added to the burdens of the staff.

The course before ordination as deacon was at that time only two years. After ordination as deacons, men would serve in that order for some years before becoming priests, perhaps three, four or more years, so that they could prove themselves worthy. Before ordination as priests they would return to the College for about six months. Afterwards they would be in charge of a district, perhaps half-a-dozen villages or as many as 25, according to the nature of the district. Much of the priest's time is spent in touring.

Stipends in the early days—as also today—were not sufficient without supplementation by garden work or copra, or by the help of the people.

A few of the priests who had had education in English were not district priests but headmasters or on the staffs of mission schools, and they had no pastoral responsibilities outside the schools.

Post-1958. In this year the College was re-opened with a new set of ordinands and under new management. Ordinands are now younger men, several coming straight from school. They have also all come forward as a result of feeling a call from God. There has been no initial approach by the Bishop or anyone else asking if they feel the call. Some students who had been waiting for the College to re-open had secured positions; and some even gave up large salaries in order to enter.

Students must now be unmarried, to avoid interference with studies. There is no entrance standard, except that candidates must have had *some* schooling and they must have a small knowledge of English as all instruction is in that language. We are trying to raise the standard slightly with every new intake, and as the standard of the schools improves, so the standard of ordinands will be raised. There is no exit standard, either—all that we demand is that students show they are able to absorb the teaching given. Quarterly examinations are held. Less qualified ordinands are sometimes kept at the College because of their outstanding gifts of personality, of spirit and of leadership.

Present Training. After completing a six months' preliminary course (A), designed to test the ability of the student, a general theological course (B) of 2½ years follows. This includes Old Testament, New Testament, Christian doctrine, church history, liturgy and worship, Christian ethics, a brief introduction to natural theology leading to Christian apologetics, practical and pastoral work. On completing course B the student may be ordained as deacon. Before further ordination as priest, he takes a six months' course (C), which includes the Psalms, Apocalyptic study—Daniel and the Revelation, the Confessional—theory and practice, pastoral counselling, marriage—the sacrament, problems, laws and regulations, revision of Eucharist study and the ministration of other sacraments, the priest's life and work, Christian unity, etc. An important part of the training is spiritual, given not merely in lectures but by the whole life of the College, especially in its devotional and disciplinary aspects.

The staff consists of two European priests, working full-time. There are now twenty-two ordinands, twelve of whom have completed two years. From time to time deacons have been coming back for training for the priesthood. There are now no longer any men trained under the old system to be advanced to the priesthood.

It is desired to raise the standard at ordination so that this College can be affiliated with St. John's College, Auckland; and when that time comes the same course will be taken, as well as the same examinations.

Those who are found unable to profit from the general theological course B often, after completing course A, become village catechists and readers. *Refresher Courses.* In the Solomons, where there are about eighty priests and deacons, refresher courses of three to six months are arranged from time to time and batches of priests go to Siota for these, so that each will soon have attended one course, covering much the same ground as in course C. In the New Hebrides, owing to transport difficulties, it is not possible to share in the Siota courses, and so all the clergy are gathered for a one-month course a year, given personally by Archdeacon Rawcliffe. There are catechist schools on all the main islands in the Solomons and New Hebrides, which also give refresher courses to those who are already catechists.

Study Overseas. Altogether six students have received all or part of their training overseas, and in every case except one have fulfilled expectations.

Text Books. The only books used are the *Bible* (R.S.V.), *The Bible: What it is and what is in it* (S.P.C.K.), and *The King's Highway* (Carleton). These last two, while being useful, need careful teaching and explanation. We have found no book that is both solid enough and simple enough in its English to be of real value. Basic English is not much use because both idiom and syntax are still essentially European. We prepare all class notes, which are written on the blackboard as students are unable to take notes from dictation. Help and advice on this problem would be welcome.

Proposed Central Theological College. It is not thought likely that the Anglican dioceses would use the central College for the basic training of ordinands. Students going there would probably be already ordained. Discussion took place at the Regional Conference of the Anglican Church of the South Pacific in October 1960, about the formation of an Anglican Theological College for the Pacific, which would take students from the dioceses of Polynesia, Melanesia, New Guinea and part of Carpenteria (Torres Straits). It was, however, decided to postpone plans for such a College pending the completion of the proposed theological survey by the Australian Council of Churches.

D. A. Rawcliffe
Archdeacon of Southern Melanesia
and Philip Baker, Principal

MARSHALL AND CAROLINE ISLANDS

No. 7.

Pastors-Teachers Training School

History

This may be briefly summarized as follows:

Kusaie and Ponape—109 years of missionary activity with occasional short periods when no missionaries lived in the field.

Atolls of the Ponape District—visited from time to time by missionaries and indigenous Christian workers, with Christian congregations now active on each atoll.

Atolls of the Marshall Islands—102 years at Ebon, the southernmost atoll, with Christianity being introduced at various periods in the remaining atolls over a spread of some fifty years. Christian congregations now active on all inhabited atolls.

Islands and atolls of the Truk District—eighty or more years in the

Mortlock Islands, with Christianity being introduced at Truk and in the Hall and Puluwat Islands at various periods over a spread of some fifty years. Christian congregations now active on all inhabited atolls. The Palau Islands—40 years.

Yap—Protestant Christianity introduced ten years ago by Palauan deacons; missionary family stationed on Yap for the last four years.

During this time the islands were under the political control of Spain, Germany and Japan. Since World War II they have been administered by the U.S.A. as a Trust Territory under the supervision of the U.N.

Theological education has been limited and has had no historical continuity, due to changes of mission personnel—largely through changes in political control. I know of no institution prior to 1954; some elementary training was given, no doubt, in mission schools and through the tutoring of indigenous leaders by individual missionaries. Two men at Truk were sent to Japan during the Japanese régime, for two years of study. The general purpose of such limited training as was given seems to have been for a village ministry and there has been no attempt to relate it to overseas study.

Present Training

In 1954 a Pastor's Training School was opened at Ponape, to which young men of grades 7, 8 and 9 were admitted from all the islands. Because of various languages, instruction at this school, where a three-year course is offered, has always been in English. At the beginning, married students could bring their wives, but so much absenteeism was caused by dissatisfied, sick or pregnant wives that later married students had to leave their wives at home. Two unmarried girls were admitted last year, as an experiment, and we look to the possibility of making the school co-educational.

A few years after the school was opened the curriculum was modified and the name changed to Pastors-Teachers Training School. The curriculum now includes a course in Bible Survey, the teachings of Jesus, Pentateuch, Psalms, other separate books of the Bible, introduction to theology, language arts (course running through all three years designed to improve reading, writing and speaking English), personal life, methods and materials in education, religious education, etc. It also includes a half year of practice teaching in a mission-sponsored intermediate level school located on the same campus, and field work in the Ponapean churches where students get practical experience in Sunday School work and Young People's groups.

Teaching is by American missionaries. There are twenty-three students at present, with one full-time and one part-time missionary teacher; but usually we have one part-time and two full-time missionary teachers.

Some students have completed only the ninth grade before entering the P.T.T.S., while others have completed the course of study in the government High School, twelfth grade. The course is not related to any overseas examinations or standards. We have sent a few graduates to Hawaii for a two-year course in a Junior College, but this is for further general education and not for specialized theological training. We have two recent graduates studying in a small, independent four-year college in Honolulu, where they will try to get the A.B. degree; but this also is not specialized theological training. The present training we are able to offer in these islands, though supplemented by additional study in Hawaii, is not adequate to produce a

competent indigenous leadership for the churches of the Marshall and Caroline Islands.

Text Books

Those now used at the P.T.T.S. are: *American English Series* (Fries) for Language Arts. Books 5 and 6 are used for two years with material selected by teacher for third year. *The Holy Bible* (American R.S.V.) for Bible Survey (one year) with *Bible Commentary* (Dummelow). *The History of the Expansion of Christianity* (Latourette) is the basic reference book for the three-year Church History course. Also used are text books *Life of Paul* (Stalker) and *The Story of the Church* (Steele; C. of S.); *Dogmatics in Outline* (Barth) is used as a text in the Introduction to Theology (one semester); *The Psalms as Christian Praise* (Scott; W.C.B.) for the course in Psalms (one semester); *The People of God in the Old Testament* (Kraus; W.C.B.) for O.T. Prophets (one year); and *The Life of Jesus Christ* (Stalker) for the teachings of Jesus.

All biblical courses use English translations. All others are mainly lecture courses for which teacher's personal books and notes are the source material.

We sorely need text books which can be used by the students in this school, but so far we have not been able to find books which really meet the needs of such students.

The school has a library of some 5,000 volumes of varying quality, mostly given by friends in America and Hawaii. A few good reference books are available and we are adding new books from time to time as funds permit. None of our missionaries can give adequate time as a librarian and so far we have not been successful in getting indigenous workers who will serve in this capacity. The students know practically nothing about how to use a library and apparently have little desire to learn.

The Future

Our Board is in the process of revising its policy. If it decides to expand, we hope to have a Protestant Mission High School (grades 10, 11 and 12) in the near future. If that happened we would admit only High School graduates to our P.T.T.S. which might then attain the status of a Junior College. If such expansion does not take place, we may decide to drop the P.T.T.S. programme and have a High School in its place.

Central Theological College

We approve in principle, but it should in no sense be a sectarian institution and should not ignore the peculiar aspects of Pacific island culture. It should prepare students to be real community leaders, able to influence and direct the changing currents of community life and thinking, so as to bring them more into accord with the will of God for the total good of mankind. For students of the Marshall and Caroline Islands entrance requirements would have to be low. They would find it difficult to meet financial obligations of travel, tuition and living expenses for themselves and their families. The church here has not yet developed an understanding of the necessity for a united co-operative financial programme to provide adequate training for its future leaders.

Workshop Conferences

This idea might help theological education, but teachers in our P.T.T.S. would have to plan carefully and in advance, in order to be free from other duties and to have funds for the travel. I do not think that our present circumstances would warrant the holding of such a conference in this area.

*Harold F. Hanlin
Field Superintendent
Micronesia Mission*

GILBERT ISLANDS

No. 8.

Tarawa Theological School

History

In 1857 the first missionary of the American Board of Commissioners for Foreign Missions (commonly known as "The Boston Mission") arrived in the Gilberts, accompanied by Hawaiian pastors. These Hawaiians were followed by other compatriots, who settled on ten northern islands and Ocean Island. The average pastorate was three years. There is no record of theological books used by them. Selected Gilbertese were sent to the Training Institution at Kusae in the Carolines. In 1907 a Training Institution and a printing press were set up in Ocean Island. Within ten years that establishment closed down, when the L.M.S. took over the whole of the American Board's work in the Gilbert Islands, Ocean and Nauru. In 1870 churches were established by the L.M.S. in the Southern Gilberts, and pastors were trained at Malua, Samoa. Though their theological curriculum was much the same as at Kusae and Ocean Island, there was a more rapid response and quicker headway was made, until those islands became almost entirely L.M.S. in their adherence. Progress in the Northern Gilberts, up to the present, has been slow and results small. It was not better theology which accounted for the amazing growth of the Southern Gilberts, but better organization and pastors of stronger character, with a virile culture from Samoa, which appealed to the Southern Gilbertese. That influence is apparent up to the present.

In 1900 the Rongorongo Training Institution was established in Beru Island, and married men, who knew how to read and write, were given simple theological training. Instruction was in Gilbertese. The standard rose gradually and it developed as a recruiting ground for candidates, though there was a great wastage due to dismissal for sexual and other offences. The general purpose of past training was to prepare men to conduct services, expound the Bible, administer the sacraments and to do pastoral work. There was and is no relation to overseas study. Very little English is used, except on the Government H.Q. islet at Bairiki.

Two men did a one-year teacher training course at Christchurch, New Zealand, in 1955, and earlier, two men had obtained a Teacher's Certificate in Fiji.

Present Training

All teaching is in Gilbertese, which gives added emphasis to the need for text books in that language. The basic course, which is much along the pre-1945 lines, is as follows: theology (the person and the work of Christ and the Holy Spirit); homiletics, preaching, church history, introduction to

books of the Bible and specialized studies of a few selected books, study of Roman Catholicism, English and music. During recent years we have included: elementary physiology, hygiene, etc.; a more comprehensive teacher-training course conducted by Mrs. Jones; an extension to church history to include Seventh-Day Adventists, Jehovah's Witnesses, Bahai; and a more specialized study of the eschatological books in the Bible—to deal with modern sects. Lectures are given on the W.C.C. and I.M.C.; on topical affairs; on news (using the E.P.S.); on Church and State with emphasis upon colonial government in order to keep students up to date with a spate of new ordinances, regulations, etc., and bookkeeping. Teaching is conducted by the Principal, his wife and three Gilbertese pastor tutors.

Entrance standard is the locally granted certificate of the Mission Schools at Rongorongo, Beru, or Morikao, Abaiang. It is equivalent to Form 3, U.K. or N.Z. It is difficult to assess the standard upon graduation because the theological course is a much simplified version of the usual one in the U.K., but what it lacks in depth it compensates in breadth, and it is more practical both in its approach to the situation on the islands and in manual skills. There is still no relation to overseas examinations. The course appears adequate for the ability of the student and the general needs of the church and social situation he is likely to meet when appointed to a pastoral charge.

There are inadequacies, of course. The average pastor has very little understanding of youth work, and youth movements flare up but burn themselves out quickly. Because of his limited Gilbertese literature, the pastor's exegesis is often inaccurate, his illustrations few and his biblical range limited to somewhat hackneyed texts. Due to long itineraries and other demands upon staff, there have never been nearly enough schooldays per year. Up to the present there have never been more than three school days per week, and the total number per year has averaged only about 100.

There is a disturbing gap between what is taught and what is applied by the students in their personal life and ministerial work, partly due to the too abstruse nature of translated works in Gilbertese, and the introduction of too many ideas that have little in common with the experience of the student. There is little understanding of stewardship although theoretically they have been taught it. Along much the same theme, no amount of increased theological teaching really affects the intense legalistic attitude of both the church and the community regarding ethical conduct, pagan marriages, drink, sex, sabatarianism and its consequent hypocrisy rising from sheer failure to carry such a deadweight of legalism.

Text Books

All books are in Gilbertese, most are translations of text books popular at the time the missionary translated them. All were printed at the Rongorongo Press. They include books based on Dr. Clarke's *Theology* and W. F. Adeney's *Work of Christ*. There is a translation of a Samoan translation of a church history which is unsatisfactory. A new work is being considered. A translation of a book by C. A. Anderson Scott on *Ethics* has been prepared, and books on *Pastoral Theology* and *The Theory and Practice of Preaching* by G. H. Eastman, a former Principal of Rongorongo. A commentary on *Matthew, Mark, Luke* and the *Acts* prepared by Hiram Bingham about 1890 is used; it is useful and informative

but its theology and exegesis leave much to be desired. A translation of *The Prophetic Road to God* by T. H. Sutcliffe, done by a former Principal, is good. The same man (Rev. J. S. Spivey) wrote a *Commentary on the Psalms*. Other books are: *Parables of our Lord* and *Background of the N.T.* by G. H. Eastman, and *Background of Judaism* by Hiram Bingham; *The Man Jesus* by Basil Mathews, *Stories from the Bible* by E. M. Pateman and *History of the American Board in the Gilberts* by Emlyn Jones. It is very difficult to publish theological books in the vernacular during these days of high costs. We have been compelled to use duplicated notes instead of text books and these include:

Introduction to the Books of the O.T., N.T.

Miracles. Trans. of S.C.M. book by Alun Richardson.

Catholic Dogma and Practice.

Diversity of Faiths. Trans. of book by Horton Davies.

Right Conduct—a course on civics relevant to the Gilbertese situation.

Church and State—the "State" being primarily the Gilbert and Ellice Is. colony.

(All the above were either written or translated by Emlyn Jones.)

Some of the older vernacular texts are now out of print. There have been no English library facilities up to the present, but now there is a gradual improvement in the standard of English and a library is planned for the new theological college at Tangintebu, Tarawa.

We have always needed a text book production programme and have tackled the need in our own way, as shown by our list. The mission is reorganizing its printing press and is about to install modern machinery involving considerable capital expenditure. A new printing establishment is being built at Tarawa. Our urgent requirement is not the printing process but a Pacific pool of theological material suitable for text books. There should be consultation and co-ordination among those of us who have to produce theological text books in order to save unnecessary work and overlapping.

Future Plans

In March 1961, the College was transferred from Rongorongo, Beru, to Tangintebu, Tarawa, with staff and students. It will be officially opened in November, 1961. It will thus be separated from the comprehensive training institution, and its new site is in the governmental and commercial centre of the colony. Improvements can be made in the number of school days (we are aiming at 200), in the text books, in more specialization by principal and staff by having less district work, and by a better standard of English. We would like to consider two new developments, youth work and introducing superintendent pastors on the islands.

Central Theological College

Much would depend on its location. Because of its isolation the Church in the Gilberts is more likely to be attracted to the idea of sending men to New Zealand or Australia than to another island group in the Pacific. The reason is that there is a need for the stimulus of a European background and culture. For many years to come the vast majority of theological students in the Gilberts will have to be trained locally, at Tarawa; the reasons being lack of English and the economic prospects of the Gilbertese Church. It is possible that an occasional candidate from the Government

Secondary School at Tarawa, who had passed his Cambridge Overseas Certificate, might have enough basic education to consider the L.Th. course. The function of a C.T.C. should be to provide post-graduate courses for potential theological college tutors, superintendent ministers, etc.

Workshop Conferences

Whether in the Pacific or in this area alone, distances are so vast that it would be most difficult to send a man to a conference.

*Emlyn Jones
L.M.S., Tarawa*

NEW HEBRIDES

No. 9.

Tangoa Training Institute

It has not been possible, because of poor communications in the islands, to assemble a comprehensive report on the training work done by all missions in the area. Apart from the following brief notes, therefore, this report is confined to theological training under Presbyterian auspices. Some indication can be given of the comparative volume of work. The five Protestant bodies are: Presbyterian Mission, Melanesian Mission (Anglican), Churches of Christ Mission, Seventh Day Adventist Mission and the Apostolic Church Mission. Statistics recently gathered show that roughly one-half of all mission schools are Presbyterian.

History

Until 1949 there was no separate training for men who were preparing to serve the church as pastors. The Tangoa Training Institute had produced teacher-catechists and the best had been ordained as ministers. In 1948 the native church became self-governing and the first General Assembly that year authorized the founding of a course of training for pastor students. In 1949 two of the younger teacher-catechists came back to the T.T.I. and were enrolled in a three-year course to fit them for the ministry. From then until now, fourteen men have taken the course. At present five students are in training.

Present Training

There are no teachers exclusively for the theological course. Such of the staff as are qualified to teach theological subjects share in that course. At present there are three, all holding university degrees. Two are ordained ministers and the third is a woman with considerable experience in lay leadership. One has both teacher-training and ministerial-training.

All students entering hold a teacher-catechist certificate, which means ten years' previous schooling. They are required to pass an entrance examination in Bible knowledge, doctrine and English.

Subjects taught include: Old Testament, New Testament, tools of Bible study, doctrine, church history, homiletics, public worship and practical training (pastoral theology). In addition, English, arithmetic, voice production and Bible teaching in village schools are taken together with classes of the Teacher-Catechist Department. Otherwise they are taught separately. Although students represent three different years of entry, they meet in one class for all subjects, and material is arranged on a three-year cycle. When the total enrolment is only five, teaching manpower does not permit separate classes. They have thirty classroom periods of forty minutes each, weekly,

plus 1½ hours of supervised private study five nights a week, and two afternoons of unsupervised private study. Instruction is in English.

Students have responsibility for leading public worship regularly and of leading youth fellowship groups in Bible study and in group discussion.

No students have gone overseas for training. A *Central Theological College* for the Pacific would admirably meet the needs of one student who has an outstanding scholastic record, for whom overseas training is contemplated.

Text Books

Standard English Text Books were not used in the past as students could not cope with the "strong English". Material in simple English was therefore issued in cyclostyled form. In the current year we are experimenting with text books again. Biblical introduction is being taught from Bernard R. Youngman's series *Background to the Bible*. Our students are not yet ready for English at this level though the standard is rising yearly and within the next five years may rise steeply when the products of the new policy in education (introduced about twelve years ago) begin to enter the college.

The policy of stocking the library has been mostly determined by the needs of the Teacher-Catechist Department. Theological students with little English are not likely to make much use of a library. Only one out of five students at present consults a set of *The Interpreter's Bible* which we have. It is beyond the rest. The recently introduced "Tools of Bible" course will help. We use the R.S.V. version of the Bible, and Concordance.

Future Plans

No important change in the course of training being given to theological students is at present envisaged. The theological course will produce a better product when more highly qualified students enter for it. To bring this about, several things are necessary, among which the following may be listed:

First, time is needed to allow the standards of proficiency in English at present prevailing among teachers of our primary schools to be raised.

Secondly, methods of recruiting for the ministry need to be overhauled. The present method has grown out of the earlier system, whereby a successful teacher-catechist was selected by his missionary and ordained. In this situation the authority of inner conviction was not much in evidence. The authority of the missionary was the dominant factor. The effect of this has been that the psychological preparedness by which a young man might hear a call of God to the ministry is undeveloped in the New Hebridean church.

Thirdly, reforms are needed in fixing responsibility for the financial support of the ministers in training, and in the conception of their spheres of service after training. Prevailing practices in respect of these two things have been a barrier to the proper recruitment of the ministry.

Summing up this section on future trends, it would be right to say that it is in the wider life of the Church itself, rather than in the training institution, that we look for changes which will result in a higher quality ministry.

*E. G. Jansen
Tangoa Training Institute*

NEW CALEDONIA AND LOYALTY ISLANDS

No. 10.

Ecole Pastorale de l'Eglise Evangélique
en N. Calédonie et aux Iles Loyauté.

History

Very shortly after the arrival of the first L.M.S. missionaries in Lifou (1860) a theological seminary was opened in Bethanie-Lifou for the ministerial candidates of the three Loyalty islands, Mare, Lifou and Ouvéa. In 1903, a year after his arrival in New Caledonia, Maurice Leenhardt (of Paris) started to train Caledonian ministers in Do Neva. He also used for evangelistic work, which had just begun in the district, ministers trained in Lifou. In 1922 the Caledonian candidates joined those of the other islands in Bethanie-Lifou in a course leading them to the ministry. Circumstances due to World War II led to the reopening of the school at Do Neva and in 1951 it was decided to have two complementary schools:

Bethanie Bible School: three-year course, O.T. Synoptic Gospels, introduction to the Bible, elementary pastoral theology.

Do Neva Theological School: three-year course, Epistles, systematic theology, history of the Church, second part of pastoral theology and homiletics.

Some impairment of the harmony of this project was caused by lack of co-ordination. In 1957 a division developed in the church. Had the ministers not been so dependent on traditional authority and had they received a better education, they would have resisted more strongly and had more influence and control over their congregations.

No particular educational standard was required from the candidates; the mere will to "take up the work" (as is said here) was sufficient. The candidate need only be decent from the moral standpoint, married, abstinent, and in line with church discipline. That was the starting point from which ministers of the Eglise Evangélique were trained. In the very act of dedicating themselves, candidates gave up their personal will and submitted to the director of the school, then to the minister under whose guidance they were first appointed as probationary pastors. Commendable self-denial, undoubtedly, but dangerous too, for it destroys critical acumen and personal judgment; and it partly accounts for the division in the church, each one remaining faithful to the missionary he felt closest to.

Moreover, the fact that the ministry was (and is) self-supporting, compelled the pastors to earn their living by some handicraft — hence the importance given to such skills at the theological school.

In 1958 the General Synod passed a resolution to unite both schools in Bethanie-Lifou. This was on the grounds that a balance must be kept between the Loyalties and Caledonia as concerns the number of missionaries and church activities. New Caledonia is likely to develop for the training of teachers in the Do Neva Secondary School, and the Islands will develop for pastor-training. The quiet atmosphere of Bethanie was considered favourable for theological studies.

Present Situation

We are now taking steps to implement the resolution of 1958. A "general knowledge" section is now at work in Bethanie, preparing candidates for the "Certificat d'Etudes primaires". The last candidates have been trained at

Bethanie and Do Neva under the 1951 plan ; twelve students completed their course in 1960. The situation is evolving rapidly and we are already wondering whether the 1958 decisions should not be bettered, or at least put into effect.

The new candidates belong to two groups—the traditional ones without any particular qualifications who have determined to “take up the work”, and the young men, teachers or older pupils of our secondary schools, who foresee a new way of serving as ministers and who are willing to use their knowledge for the good of the Church.

In the church the ministry tends to separate into two groups, (a) those who, according to local tradition, live in a village (called a tribe here) and who lead, keep and group the Christians of the tribe, living like other men and receiving gifts from the people ; (b) those who practically give all their time to pastoral work—pastors in large centres, district presidents, ministers in charge of particular tasks such as teachers at the theological school, the chaplain in the boarding school, and so on. This latter group must be supported by the church, a fact which limits their number.

It is impossible to create two ministries, corresponding to these two kinds of candidate. To do so would reflect on those who had received no proper education and would be an acknowledgment by the church of the gap between them. This situation may last for more than a generation, the younger of the traditionally educated pastors being barely thirty now.

Future Plans

We must require a higher educational standard for entrance to the theological school, and to achieve this create a preparatory section. The present work at Bethanie is doing that. The syllabus includes general knowledge, French, introduction to the Bible and to theological studies, as well as manual skills. Candidates following this course but not qualifying for the theological school could become deacons and serve in boarding schools.

It should then be possible to have a single theological school for the training of all ministers. The number of candidates will always be low. It seems to me that the work should be on a personal basis, properly supervised, compelling the students to think for themselves, to take a personal stand, and to gain knowledge which they have personally assimilated. Candidates could be admitted after the preparatory course or when educational standard is high enough. If manual labour does not exceed one sixth of the study time, a three- or four-year course should be enough.

More gifted students should study overseas. France is the only satisfactory place for the moment, for linguistic reasons. This year one of our students is in Strasbourg at the Martin Bucer Institute.

Original report prepared by P. Seidenbinder.

Presented by H. Vernier.

FIJI

No. 11

Methodist Theological School

Because of the policy of comity among missions during the last century, the main Protestant theological training in Fiji has been virtually wholly that of the Methodist (Wesleyan) Church. The policy was observed until recent times, when the growth of other racial groups introduced new elements.

History

Fijian theological education evolved on the following lines. In the pioneering period, about 1835 to 1838, instruction was given by missionaries in reading, writing, scripture, arithmetic, geography, hygiene, history and singing. The language was put into writing, the scriptures and Christian hymns were translated, and pastor-teachers were trained. From about 1848 to 1870 there was a period of exploration and expansion. The first island minister was appointed and an indigenous ministry developed, financed locally by the young church. Students were sent from various stations to a central institution, first at Mataisuva, then at Richmond, Kadavu. Then followed a period of consolidation, from about 1870 to 1910, when transfer back to the main island brought large institutional development. A new level of catechist was prepared as a means of building up the indigenous ministry. Text books of the period were excellent, but it was a period of rapid influx of European population with social change and moral decline. The training became Puritan and this has left its mark in a form of legalism still found in Fiji today.

Between the two world wars organizational and technical development took place, with an increase of the administrative load. Text books, though in the Fijian language, were western in character. Teacher-training and ministerial-training were completely segregated — the former in English, the latter in the vernacular. (Result—relevance of rural preaching preserved, but the more intellectual Fijians turned to teaching rather than to the ministry.) Adult students carried the maintenance load. Strongly authoritarian. Administration re-associated with the pastorate.

In the period of post-war readjustment there has been a deliberate policy of decreasing adult institutions, and the development of those for boys and girls has greatly increased the maintenance burden of the theological students to the detriment of their study. Theological standards have been raised by means of (1) lower level Bible School for sifting and foundation work ; (2) more specific entrance examination for candidature ; (3) greater biblical emphasis in the curricula ; (4) more planned relevance to the local scene. After years of experiment, a more or less regular pattern has been achieved.

Present Situation

A bilateral course is offered:

Syllabus R—*Rural Church*. Four fields (a) biblical; (b) theological and historical; (c) applied Christianity and practical ; (d) general education (science, English, Pacific studies, Hindi, book-keeping).

Syllabus A—*Academic*. (a) Subjects following course of Melbourne College of Divinity, leading to L.Th. diploma. Subjects provided according to needs: biblical units (6) ; N.T. Greek (2) ; church history (2) ; N.T. background, biblical and historical theology, Christian mission, comparative study of religion. (b) Additional subjects for the sake of relevance—preaching, Hindi, book-keeping, pastoral work, précis writing, etc.

Courses have to be geared to the students' capacity ; this increases the coaching load. A class may have twenty men, or a single man may have private coaching.

Training of the Ministry among Fiji Indians (Methodist). There has been no fixed plan ; cases have been individually dealt with. Several not really successful attempts were made to deal with the evangelization of the

growing Indian community in the first two decades by the local church. At first they were treated as part of the "Polynesian" labour community. Catechists have been brought out from India. Some grew up from the local church and were graded in status according to capacity and service. Annual examinations were, from 1914, prescribed in four subjects—Bible, theology and apologetics, Hinduism and Islam.

The first local ministerial candidate went to Otira, the training college in Melbourne, and became a candidate for the ministry on his return to Fiji. He has now served for twenty-five years. Since then two younger men have offered; they entered the Theological Institution at Davuilevu and trained with Fijian students, subsequently going to Wesley College, Adelaide. It is hoped that future candidates for the Indian ministry will train with their Fijian brethren, and perhaps some also in India.

Current Problems. Among these may be listed:

- (a) Academic scatter—for which there is no real answer as the Holy Spirit calls men on various levels of society.
- (b) Tutor problems—(i) a tutor must be familiar with the island world environment and social pattern as well as the field in which he lectures. (ii) The Indian situation in Fiji demands some identification of the tutor with this.
- (c) Finance—except for missionary salaries, etc., theological education in Fiji is entirely financed by the local church, which is good, but it limits resources.
- (d) Administration—of property and pastorate interferes seriously with teaching efficiency. Authoritarian tradition militates against its correction.
- (e) Labour Load—the students' load is excessive and militates against academic standards. The only solution is paid labour for maintenance (see para. (c)).

Text Books

Text books with a local relevance are much needed. But these could only be prepared by setting aside present staff, which would mean a drastic reduction of teaching capacity. It might also be done by enlisting the help of returned missionaries, but within four or five years a missionary is out of contact with the situation.

The library is being reorganized with new books from the T.E.F.

Future Plans

Possible improvements might be made in the following ways: broadening the L.Th. course by introducing subjects relevant to the indigenous ministry; greater emphasis on comparative religion and animism; efforts to increase the number of indigenous tutors; the elimination of subsistence farming and excessive labour load as soon as the local church can increase the estimates; Fiji/Indian integration, with the possibility of Fijian ministers working in Indian peasant communities; inter-insular research seminars on a staff level leading to new texts growing out of the Pacific scene—e.g. in theology, anthropology, sociology and comparative religion.

A Central Theological College

This is much needed within the Pacific. It should offer a B.A. and a B.D., both in Pacific Studies, but with a recognized level accepted by over-

seas universities. It would need an entrance level towards which denominational institutions may work—e.g. Melbourne L.Th., London Dip.Div., or U.E.

*A. R. Tippett
Methodist Theological School*

No. 12. Fiji, contd.

Diocesan Ordination School

The Diocesan Ordination School of the Anglican Diocese of Polynesia was opened in May 1958. It was hoped that it would draw candidates for the Anglican ministry from all parts of the Pacific. At present it has two students, an Indian and a Tongan. They will have completed nearly five years of study by Advent 1962, when it is hoped that we shall be able to present them for ordination to the diaconate. There are also at present three applicants who attend evening classes as a preliminary training before being accepted for residence in the school. All teaching is in English. The training is intended to prepare men spiritually, intellectually, and pastorally for their future ministry as priests. The course of theological studies is based on the syllabus of the Anglican Board of Theological Studies in New Zealand for the Certificate of Proficiency in Theology. This covers the usual course for L.Th., with the exception of Greek.

The spiritual preparation of the candidates is our first concern. To this end, men are trained to take their part in the Daily Office and Liturgy of the Church with devotion. They attend daily Holy Communion, Matins, and Evensong in the Cathedral, and midday prayers and Compline in the school chapel. At these offices they are able to take their part in reading the lessons, prayers at the minor offices, and serving at the altar. From time to time they receive guidance from the Warden in their own spiritual life. We are of the opinion that a minister of God must be a spiritually-minded person before anything else.

The pastoral preparation takes the form of lectures and demonstrations in spiritual counselling, preaching, public reading, hearing confessions, the actual conduct of Divine Service, and visitation in villages, townships and districts in or near Suva. They also superintend Sunday School work, and sometimes actually conduct services in the villages.

We attach importance to the common life of the students together. This is not easy when there are only two resident students. However, they do their own cooking, maintain a high standard of cleanliness and care of their quarters, and do a certain amount of work in the garden.

We are hoping that the School will be affiliated with St. John's College, Auckland, New Zealand, in the near future. This will give us the benefit of help and advice from those who have had long experience in the training of men for the Anglican ministry.

We are already initiating educational tests for men applying to join the School. They will comprise six papers — English, arithmetic, geography, history, Bible and church knowledge. The results of these tests will determine what preliminary course of instruction will be necessary before a candidate actually commences the study of theology. It will also be a means of testing the sincerity and keenness of the man concerned.

Our problems, in the order of importance, are:

- (1) Recruits for the ministry of our Church. There seems only one answer to this, a vigorous recruitment campaign in the diocese.
- (2) Library. Our library is very inadequate for our needs. We need many more good standard theological works.
- (3) Finance. As the school grows in numbers, we shall need to engage a full-time tutor. The diocese is a missionary one, and therefore to a large extent dependent on the support of outsiders in different parts of the world. We shall need to initiate an appeal to those people who are concerned that this diocese should produce an indigenous ministry.

H. W. Figgess,
Suva.

TONGA

No. 13 *Sia 'atoutai College* *History*

The only theological education attempted in Tonga has been that of the Free Wesleyan Church, which is the present name of the independent Conference of the Methodist Church in Tonga, which is in association with the Australian Methodist Church.

Before 1948 this work was done by ministerial missionaries from Australia on a part time basis, in the Tongan language. During this time a Tongan minister, Sau Faupula, gained the L.Th. Diploma of Melbourne College of Divinity, thus indicating a standard which it is possible for Pacific Island ministers to achieve. The attempt to cover the syllabus for the L.Th. examinations meant that lectures had to be given in English, though in the actual teaching situation, the Tongan language was used to explain new and difficult concepts.

In 1948 a new College was set up, known as Sia 'atoutai, or "the place where nets are prepared for fishing", and a ministerial missionary was appointed to give his whole time to the task. The two Free Methodist Churches in Tonga could send students, and we have had some of them under review. Only a small group was academically fitted to be drafted to the Diploma Class.

Present Training

Normal enrolment is sixty students, the majority being married men who live at the College with their wives and families, in Tongan houses which they must keep in repair. They support themselves by their own gardening efforts. After a three-year course they go out as village pastors or teachers. Their wives receive courses in Bible knowledge, Sunday School work, child welfare, hygiene and sewing. The Conference chooses ministers for the church from the exit students.

Diploma Course: Since the establishment of the College, seven students have completed the requirements for their L.Th.Diploma, while others have gained several examination passes. Three Tongan ministers obtained the Diploma after studying in Australia. The Diploma course comprises English Bible, exegesis, church history, Greek New Testament, theology and other units such as N.T. background, Christian ethics, history of Christian missions and philosophy of religion. Practical subjects have been added such as homiletics, pastoral work, youth work, music, book-keeping and a study of

such sects as the Mormons and Seventh Day Adventists which are at work in the Pacific area. The Diploma class receives lectures in English, while the rest of the College, greater in number, does the work in the Tongan language.

Two of our ministers have continued their training, with scholarship aid from the Methodist Church, in the U.S.A. One gained his B.D. at Drew Seminary, and another is attempting his degree at Boston School of Theology. Two, who gained their L.Th. at Sia 'atoutai, have since completed their B.A. and Diploma of Education at the Queensland University.

Central Theological School

A shortage in missionary personnel makes it necessary for the ministerial missionary at Sia 'atoutai to divide his time between that work and administrative duties at the head office of the church in Nuku 'alofa, some four miles away. The staff of Tongan tutors therefore bears a greater share of the teaching programme. If this continues, it would be advantageous to the Tongan Church to be able to send the most promising students to a Central Theological School if such were set up in the Pacific.

Library

This is in process of being built up but due to their poor knowledge of English only a few students are able to take advantage of the facilities at present.

Workshop Conferences

Periodical conferences of those responsible for theological education in the Pacific area would assist in establishing the importance of making the training of the Christian ministry in these lands relevant to its environment, and preparing the men to combat the specific challenges that the Church in the Pacific is meeting at this time.

Newsletter or Magazine

This would be a helpful way of disseminating knowledge of theological education in the respective areas, and it would give the Christian Church in the Pacific, through its ministry, a vision of its unity in Christ.

*Original report prepared by R. A. W. Woodgate, ex Principal.
Presented by the Rev. John Lepatoa.*

SAMOA (Western)

No. 14

Malua Theological College

History

Between 1830 and 1844 the first L.M.S. missionaries trained individual Samoans to become student pastors. By 1844 it was clear that 200 student-pastors would be needed and the Malua Institution was founded in that year, with 25 students and wives from Samoa. Later, students came from the Ellice and Tokelau Islands, Niue, New Caledonia and elsewhere. Students from the first two groups continue to come to us. A system of village and district primary schools was developed which, in part, acted as feeder-lines to Malua. About three quarters of the present college entrants come from our Church High School.

In former days, a Malua graduate was village teacher as well as pastor. Now the pastor is only required to teach the tiny children to read, write and

count, while Government and other schools do the rest. Therefore, no non-theological subjects are now taught in the four-year College course.

The Church has two lay orders, deacon and student pastor, and two ordained orders, pastor and elder pastor. The elder pastor is elected by the sub-district, does not receive additional training and is not specially ordained. The student-pastor is normally ordained pastor after three years' probation and further reading. We may thus say that the present task of the Malua Theological College is simply to train pastors and to help the pastors-in-charge.

Much pride has been taken in the fact that the College community has had much of the organization and many of the activities of a Samoan village. It has been said that the site was chosen because of good fishing. Certainly by tending plantations and fishing the students have found the bulk of their own food. In addition, they have maintained the buildings and grounds, with resulting saving to the church during the last 117 years of what might amount to one or more hundred thousand pounds. Who would like to count the spiritual cost to the church through insufficient time for study?

Various factors are now bringing about changes. They are:

- (i) the conviction that for the purpose of training pastors it is more valuable to have a College which is consciously a Christian Samoan Community than to have one which is consciously a Samoan Christian Community;
- (ii) the growing ability of entrants for sustained study, which requires an increase of available time and energy for that purpose and a corresponding reduction in manual work.

Overseas Colleges: our primary relationship is with the Congregational Theological College of New Zealand in Auckland. Men from the islands, who are recommended by their churches, are accepted at other standards than the regular University Entrance Examination. The normal course for island students is two years, but a further two is possible upon the recommendation of the N.Z. College. During the last ten years students have gone from Malua as follows:

4 years in New Zealand: 1 Ellice and 3 Samoan students

2 years in New Zealand: 1 Samoan

In addition, 2 Samoan pastors have attended the N.Z. College for one-year refresher courses.

Standards have recently become better defined and the more normal pattern could be that Church scholarships will be awarded for further study overseas only to those who pass the Certificates of Proficiency in Religious Knowledge.

Present Training

By the end of 1960 the College completed the transitional steps by which academic work was brought into line with the syllabus and standards of the Certificate of Proficiency. This means that lectures, duplicated notes and tutorials are based upon the recommended texts and other books of proved value. These are:

- Old Testament: Rattey, B. K. *History of the Hebrews.*
Robinson, H. W. W. *The Old Testament: Its Making and Meaning.*
(Oesterley and Robinson, *Introduction to the Books of the O.T.*).

New Testament:	Allen, I. <i>The Early Church and the New Testament.</i> Guy, H. W. <i>A Critical Introduction to the Gospels.</i> (Clogg, F.B. <i>An Introduction to the New Testament.</i>)
Geographical background:	Baly, D. <i>Palestine and the Bible.</i> (W.C.B.) Westminster Historical Atlas.
Early Church history:	Whitham, A. R. <i>History of the Christian Church.</i> Bettenson, N. G. <i>Documents of the Christian Church.</i> Bettenson, N. G. <i>The Early Fathers.</i>

The key concept underlying the whole course is the holding together of three disciplines about which instruction is given: (i) worship; (ii) pastoralia—our community life, our work and our meals; (iii) the Word—Christ and His Church.

Students begin in the first year with an orientation course, O.T. and N.T. introduction, one or two set books, early Church history, Christian worship, pastoralia and music. O.T. and N.T. introduction is completed in two years, while medieval and later Church history is completed by the end of the third year. In the second year they begin a one-year course in biblical theology. The history of Christian doctrine is taken with Church history and a little systematic theology is attempted in reference to the course on biblical theology. The fourth year consists of revision, additional set books and lectures on special subjects. Lectures average three or four per morning for five mornings of the week. Students prepare essays for tutorials once a fortnight. Lecturing and tutoring is shared by two Samoan and three overseas staff.

Entrance standard is the Samoan Public Service Examination, which is approximately one year below G.C.E. "O" level in the English system and quite two years below the N.Z. University Entrance Examination.

The library consists of 1,000 volumes; nearly adequate for students, but inadequate for the tutors in the larger works of reference and in original works of particular theologians. This will be rectified in part by the grant from the T.E.F.

The Problems

The greatest source of dissatisfaction is with the low standard of the candidates. The future medical practitioners, lawyers, and other professional men are being drawn very largely from Government High Schools and are receiving further specialist training, usually overseas, on government scholarships at no direct cost to their families. Those offering for the Protestant ministry are mainly from schools of lower academic standard and their further training is at the expense of the individual families.

The need for refresher courses for men who have served for many years in the ministry is great but can scarcely be touched with the present shortage of staff.

Far too much routine administration of the College falls on the Principal; there is need for a highly trained bursar and/or housekeeper.

A defect in our curriculum is the absence from it of a Social Anthropology of Polynesia and a systematic study of its way of life and religion from the standpoint of the Christian faith.

Future Plans

No further changes are contemplated for the next five years. We hope it may be possible to add one or two highly trained Samoan tutors and to

train suitable domestic staff. The provision of scholarships for Malua students will have to be considered.

Central Theological College

The Samoan Church has not yet discussed this proposal. It would have to be presented in a precise manner with a clear indication of the financial responsibilities involved. The staff of the College supports the proposal in principle and holds that it must be fully ecumenical and representative in character; it should begin work at about University Entrance Examination level and aim at a standard of the Dip.Theol. of London University. Teaching should be related to the sociology, religion, economics and politics of the Pacific. Besides scholars, there should be skilled and able pastors on the staff. The site should be determined by the availability of churches of the various participating denominations so that the students could have supervised practical work. The college should have facilities for instruction in youth work.

Workshop Conferences

We would approve of such conferences.

Text Books

For our part, the problem of producing books for pastors is not primarily one of translation, but rather of attractive printing and of finding the necessary finance to enable us to wait for many years before recovering the outlay. Approximately thirty books need to be printed to form a library which would be adequate for most pastors.

*John Bradshaw
Malua Theological College*

No. 15. Samoa cont.

Piula College

History

Until about twenty years ago, students were trained for an indefinite number of years, according to pressure for vacancies. Upon graduating, they became pastor-teachers on probation for at least three years. Some continued for a further three years or more. Of these a small proportion was eligible for appointment to the ministry and these served a further period of probation of six years. In those days, some students spent twelve or more years in the College.

This pattern of progress, from pastor to catechist (probably) and then to minister (possibly) still exists, but there have been changes in the period spent in college. The above scheme gave way to a six-year course, while more recently still the course has been modified again to provide a preparatory or orientation course for 6/18 months, depending on the ability of the candidate, and then a theological course for four years leading to the final examinations. After the Methodist Synod has met this year, a further modification will be made, so that the subjects will be arranged in four groups. Students will cover all four groups, but in differing orders, according to their year of entry. The general purpose was to train pastor teachers; for some years past their function has been that of pastor rather than teacher; except that each pastor was expected to hold classes for children.

Only one ex-Piula pastor has had overseas theological training—the Rev. Lene Milo, a member of the Consultation.

Present Training

Most of the subjects are at a very elementary level and are taught in the Samoan language. The level will rise with the improvement in general education, but now it is little more than that to be expected in a primary school.

A special class of Piula graduates has been formed from men recalled from their pastorates to study for the L.Th. of Melbourne College of Divinity.

Subjects in the normal course comprise theology, Old and New Testaments, practical homiletics, pastoral management, English, mathematics, music and church history. Both Samoan and English are used.

At present there is one missionary principal, two Samoan ministers, and one Samoan catechist, with twenty-four students in the normal and four in the L.Th. course.

The minimum requirement for entry is the Primary School Leaving Certificate. Although we are striving to raise the standard, we are hampered by the fact that the best young men are not offering.

Students have to have the following books:

R. W. Allardice—*Theology* (in Samoan).

R. W. Allardice—*The Life of Christ* (in Samoan).

C. of S. Youth Publication—*The Story of the Church*.

S.P.C.K. Basic English—*The Bible: What it is and what is in it*.

The Senior Catechism of the Methodist Church.

Future Plans

As better-educated students offer, so the number of subjects taken in English will be increased, but it is not planned to eliminate teaching in the Samoan language.

Nothing further than a continuation of the L.Th. course is envisaged, but we are willing to co-operate in any schemes of joint training with students of other communions.

Central Theological College

The church heartily approves of the proposal, but our participation is dependent on the nature and standards of the course. For instance, a proposal to concentrate on training up to degree level would rule out the possibility of Samoan Methodist participation for at least five years. Irrespective of the standard of a central college, it is clear to us that district and denominational colleges will have to continue for a considerable time.

Workshop Conferences

We would be pleased to avail ourselves of every opportunity to consult with those engaged in the same type of work, but the cost of travel would prove a big hurdle.

Special Problems

One problem which looms large is that of building a better-educated ministry, which would also be younger, while doing justice to the faithful pastors and catechists who have served a number of years.

*G. L. Cook
Piula College*

COOK ISLANDS

No. 16.

Takamoa College

History

Takamoa College in Rarotonga was founded in 1839 and has been the only theological training institution in the Cook Islands. It has been staffed continuously by missionaries of the L.M.S. Its emphasis was strongly biblical, aiming at giving men the necessary material for a preaching ministry. Little was taught about the pastoral office or public worship. Up to 1910 the aim was two-fold; to train pastor-teachers for the village churches in the Cook Islands, and to train men to go abroad as missionaries to New Caledonia, New Hebrides and Papua. Since 1910 the second function has lapsed and as Government has taken over education, the sole aim has been to train men who can take charge of a village church and care for people in the name of Christ.

So far the only connection with overseas training has been with the Congregational College in Auckland. Students going to Auckland have first done a four-year course in Takamoa; the Auckland course has been for two years, but it is necessary to remain longer to reach the L.Th. standard.

Present Training

This covers systematic theology, New Testament, Old Testament, church history and pastoral theology with a course worked out over the four years. Some students remain for a fifth year. Instruction is also given in English and current affairs. No attempt is made to teach Greek. At present the teaching is in English and Rarotongan, about fifty-fifty.

The bulk of the teaching is given by the principal with the occasional assistance of two pastors who have done overseas training but who are not permanently resident in Rarotonga. There are normally eight to ten students, with their families, in residence.

Since there has been no secondary education in the Cook Islands until the last few years, students have been admitted with only primary education. An effort has been made recently to raise entrance standards by setting an examination before admittance. This is largely in Rarotongan. All students have had primary education to grade 8, age fourteen. Some have gone on to become school teachers at primary level before entering Takamoa.

The standard on graduation is not related to any overseas examination, and success or failure in the course is not regarded as entirely an academic matter, for evidence of character weighs heavily with the college committee. Considering the type of village in which their service will probably be given, the present training is probably adequate for the majority. Our students are generally married men and therefore enter college several years after they have finished their basic education. If it becomes possible for younger men, straight out of secondary school, to accept a call to the ministry, then they would quickly need a higher standard of training than we can offer at present.

Takamoa has the advantage of being at the centre of our church life. It is next door to the central church on Rarotonga and we are able to link the training with participation in all the affairs of the church. Students are thus fully aware of any new developments in church life and policy.

Our library facilities are poor. We have just received a number of books

from the T.E.F. which will be a great help to students, but here again English is the stumbling block.

Text Books

Good text books in simple English are still hard to find. The *World Christian Books* series has been helpful; also the Torch Bible commentaries and the Barclay series on the New Testament. But apart from these I have not found any theological text books which all the students can read. The more advanced can use J. E. L. Newbigin's *Sin and Salvation*, A. M. Hunter's introductions to the New Testament, volumes of the Clarendon Bible, a history like Walker's *First Church History* and Bainton's *Luther*. It might be possible to produce one or two books on specific subjects related to the area, e.g. social life of the islands and relating these to Gospel truths.

Central Theological College

The Church has not yet been asked to endorse any such proposal, but my feeling is that it would do so. Such a college would not be able to take over the entire training of the ministry. At least half of the students whom we train could not manage in a language other than their own. I would envisage a two-year course, with an optional third year for those sitting L.Th. or equivalent examinations. It should be linked closely with church life, wherever situated. It would mean that students from other islands would have no public worship in their own language, nor any church life in their own particular tradition. Some provision would have to be made for pastoral care of students to compensate for this.

Workshop Conferences

These might be of value, though I have had no experience of how they would work.

*B. G. Thorogood
Takamoa College*

TAHITI

No. 17. *History* *Ecole Pastorale "Hermon", Papeete*

English missionaries first came from 1789 to 1840. Some Tahitian missionaries were left by John Williams in different islands (about 1823). From 1840 to 1863 the Tahitian church had to fend for itself. Anyone could be elected pastor. In 1863 French missionaries arrived. A Bible School was created in Eimeo in 1870, which was later transferred to Papeete. From the commencement till 1945 all teaching was in Tahitian; the students were always married and generally about thirty years old. Intellectual and cultural standards were low. The students depended on their own plantations for food. But despite lack of culture they were conscientious and conscious of their vocation.

Gradually French was taught more and more. Nowadays, to enter the Bible School, students must have obtained a school-leaving diploma at the end of primary schooling. Yet their schooling is often insufficient to enable them to understand what they read in French. They still belong to a primitive way of life and have difficulty in thinking for themselves. The more

advanced students are hindered by the backward ones and by the fact that the greater part of the elders and the people are unable to follow them. For example, the Bible can be understood only when written in Tahitian; any other translation, even a revised Tahitian translation, would seem revolutionary. Also, for everything that is abstract, the language is lacking and this leads to a difficult evolution of thought.

In the past, pastors were considered as the head of the communities. Though the idea of his authority is still widespread, there is now confusion because people do not obey so easily. They say that the pastor has lost his "mana". Is there not the same situation in European countries? We try to reconstitute this authority by creating committees—more or less distant from the people. In other words, we have lost the meaning of human solidarity and of human community, the true contact which gives life to our human relationships.

Previously the pastor taught children to read, write and count in their own language, in the village. Now that French has replaced Tahitian the pastor no longer has this work and is inclined to leave religious instruction to his deacons. Yet that is the only time when children can be taught the rudiments of their own language and learn to read the Bible in Tahitian. Tahitian is considered as the religious language, and many have trouble in realizing that the Sunday School can be held in French, as also the service.

Until the last few years, no student pastor or even a pastor had studied overseas. Two of our present students have been to France and one to America.

Present Training

This is a four-year cycle including one preparatory year. In the first year there is introduction to the Bible, introduction to the Old Testament, Bible vocabulary, explanation of texts, the land of Palestine, Tahitian church history, practical work and music.

In the second, third and fourth years the course covers history of the people of Israel, books of the Prophets, New Testament, history of the Church, the Reformation, religions and sects, explanation of texts, practical theology, higher catechism, Tahitian church, organization, discipline, practical exercises, general teaching, French, etc.

All have instruction in general information, ecumenical news, etc.

The wives have Bible study, practical teaching, hygiene, sewing, singing, French, etc.

Teaching is done by the missionary head of the school (sixteen, four and two hours), two Tahitian pastors each giving four hours, and the wife of the head missionary (six hours).

At the beginning of the year there were eleven couples (five older students and six newer students).

The entrance standard is the end of primary schooling. Half have school-leaving diploma. There is an examination every term.

Text Books

There are no text books, but some cyclostyled lectures in Tahitian and specially dictated lectures for the principal subjects. There are now several lectures in French. Each pupil constitutes for himself a small library in French and in Tahitian—simple Bible manuals, Bible commentaries (on Gospels and New Testament), Bible vocabulary and concordance, etc.

The school library is being constituted; it includes some important texts (Calvin), recent books in French, and a few in English. The teaching staff uses mainly its own books.

The Future

We would wish our students to come with a higher degree of general education, at least to Matriculation standard. At present, few are attracted to the ministry; it seems to them to be an anachronism.

Central Theological College

It is anticipated that such a college would mainly cater for English speaking needs. In French territories, French will become increasingly the spoken language. It is probable that in coming years our students will learn English. When that time comes we may consider sending certain students for a few months to a central college, if only to keep contact with sister churches in the Pacific and forge strong links with them.

Other Suggestions

It would seem a good thing if a Commission of Studies could visit the different institutions, without omitting those of eastern Polynesia and New Caledonia, and make a report. We would be interested in receiving information on different establishments in the Pacific area.

A regular periodical on the institutions in the Pacific would be useful, as well as the possible exchange of cyclostyled lecture notes, books, etc.

Valuable help could be given in the printing of teaching material—books or manuals in the vernacular language or the vehicular language, for the greater diffusion of thought, renewed and adapted to each mode of expression.

*H. Vernier
Papeete*

APPENDIX IV

TEXT BOOK NEEDS IN THE PACIFIC AREA

The following are notes based on memoranda drawn up by Dr. A. Marcus Ward, Consultant for the T.E.F. Text Books Programme, describing the scheme for the provision of "basic tools" and "essential texts" in the languages of instruction.

Preamble. The Theological Education Fund presupposes that the recruitment and training of a worthy ministry is essential to the well-being of the Church. Nowhere is the state of theological education satisfactory, but in the area of the "younger churches" the problems are more acute. The T.E.F. hopes to be able to strengthen theological education and encourage a text books programme as one way in which assistance can be given.

The T.E.F. plans to build upon existing resources, but not merely to perpetuate them.

The sum of one million dollars has been set aside for the strengthening of libraries and for the provision, whether by translation, adaptation or original writing, of suitable theological literature in all the languages of major import-

ance in ministerial training in Africa, Asia, Latin America, and, it is hoped, the Pacific.

Basic Pattern of Text Books Programme. The T.E.F. is already working on a process of enquiry and discussion, with a view to discovering what are the needs in regard to text books.

The T.E.F. is willing to do what it can to ensure that each major language area has the books needed for a full course of theological education—up to approximately 50 books. The T.E.F. divides text book needs into BASIC TOOLS (10 books) and ESSENTIAL TEXTS (40 books). This plan presupposes a three-year course of a normal curriculum.

What is involved may be seen by the general list which has been drawn up to indicate the ground covered, but still allows for local variation:

Basic Tools (10)

1. Grammar and Syntax of New Testament Greek.
2. Greek-Vernacular Dictionary.
3. Concordance of the Bible.
4. Bible Dictionary.
5. Commentary—all books of the Bible should be covered in a brief but adequate one volume commentary in each language. It is hoped to see this volume created *de novo* out of the indigenous theological thinking of each area.
6. Bible Word Book.
7. Hebrew Grammar.
8. Hebrew-Vernacular Dictionary—these last two may not be needed in all areas, but it is expected that any significant advance in theological education will contemplate the possibility of the study of O.T. in Hebrew.
9. Atlas of the Bible and the Church—the T.E.F. may itself produce maps for underprinting in the vernacular language and for local binding.
10. Left vacant for individual suggestions from each area. Areas which do not require books under, e.g., Nos. 1, 2, 7 and 8 may wish to make further suggestions for additional basic tools.

Essential Text (40)

I. Old Testament (6 books)

- (a) General Introduction (1 or 2 volumes)
- (b) Commentaries (4 volumes)

II. New Testament (6 books)

- (a) General Introduction (1 or 2 volumes)
- (b) Commentaries (4 volumes)

III. History (4 books)

- (a) Outline of the History of the Church
- (b) History of Christianity in each area
- (c) Detailed book on one period, e.g., to 451 or the first six centuries, the Reformation, etc.
- (d) A collection of original sources

IV. Ecumenics

The science of the Church Universal, conceived as a world missionary community, its nature, its mission, its relations and its strategy. (1 book. A text may be produced by the T.E.F.)

- V. Doctrine (7 books)
 - (a) Outlines of Christian Theology (2 volumes)
 - (b) History of Doctrine (1 volume)
 - (c) Selections from original texts (1 volume)
 - (d) Detailed study of particular doctrines (2 or 3 volumes)
- VI. Study of Religion (1 book)
- VII. Philosophy (1 book)
- VIII. Philosophy of Religion (1 book)
- IX. Ethics and Moral Theology—including some reference to social thought and the problems of social change (up to 3 volumes)
- X. Practical Theology (Pastoralia) (8 books)—up to 8 volumes are contemplated in order to allow the fullest freedom to local needs. It is suggested, however, that all schemes should make provision for the following—the work of the pastor, psychology, practice of prayer, worship, techniques of evangelism, Sunday schools, preaching, church organization and administration, counselling and the ministry to the sick, youth work, including information about the organizations working among the young.
- XI. World Religions
 - (a) General study of the major religions
 - (b) Special study of the local religions

It is hoped that this scheme will allow for both the flexibility and the balance desired by the T.E.F. Committee.

Pacific Needs

What are the most urgent needs in the Pacific area for theological texts? Which would be the most fruitful languages—simple English texts, simple French texts, or texts in the local vernacular languages?

Could needs be met by translating books from relevant English, French or German texts into EITHER Pacific vernacular languages OR into *simple* English or French?

Could there be translation from one vernacular language to another, or to *simple* English or French, in order that wider use could be made of books written specially for the Pacific?

Can we encourage work by scholars in the Pacific, to meet the specific needs of this area?

Should we import “simple language” text books from other areas, e.g., the Christian Students’ Library series, published in India?

If books are to be produced in the Pacific, where quantities needed are not likely to be large, how can we decide when the cost of printing is warranted?

What are the advantages and disadvantages of producing books by the mimeographing process?

The Theological Education Consultation in Suva might consider:

- (1) A survey to determine (a) what books are needed for those in training for the ministry; (b) where the needs are already adequately met; (c) what books are already produced but need to be made more widely available; (d) what books need to be provided, whether by original writing, adaptation or translation; (e) who are the persons capable of doing such work and available to do it, or can be made available?

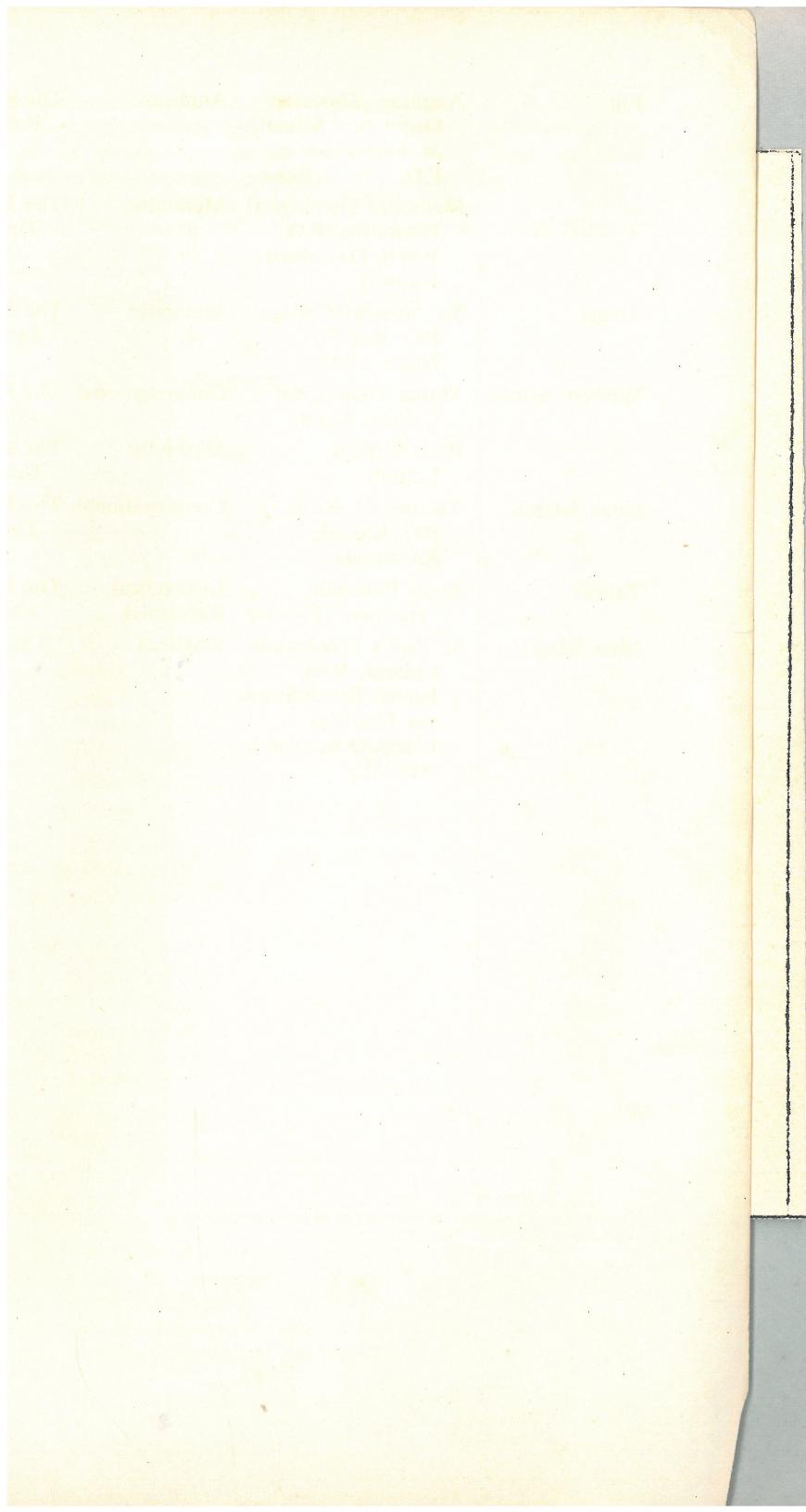
- (2) How information can be made available regarding ~~Area~~—
 - (a) English and French schemes, or pilot projects, in other areas;
 - (b) lists of "proved" text books available in other areas, including mimeographed "texts", as well as T.E.F. Book Lists.
- (3) How to set up continuing machinery for the Pacific, e.g., a committee and a secretary who could act as a link between Dr. A. M. Ward of the T.E.F. and the Pacific Theological Colleges.

APPENDIX V

THEOLOGICAL SCHOOLS IN THE PACIFIC AREA

<i>Area</i>	<i>School</i>	<i>Denomination</i>	<i>Principal/Warden</i>
New Guinea—			
Dutch	Theological School, Hollandia-Binnen	Reformed	The Rev. J. P. Kabel
Territory	Senior Flierl Seminary, Lutheran Mission, Finschhafen	Lutheran	The Rev. P. G. Freyberg
Papua	Lawes College, Fife Bay, via Samarai	Congregational	The Rev. Raymond Perry
	Newton Theological College, Dogura	Anglican	The Rev. E. L. Cassidy
New Britain	Theological School, Vunairimia	Methodist	The Rev. C. W. J. Mannerling
Solomon Islands	St. Peter's Theological College, Siota, Nggela	Anglican	The Rev. P. B. Baker
	Goldie College, P.O. Munda, Banga	Methodist	The Rev. A. H. Hall
Caroline Islands	Pastors-Teachers Training School, Ponape, Eastern Carolines	Congregational	The Rev. Chester Terpstra
Gilbert Islands	Tarawa, Theological College, Tangintebu, Tarawa	Congregational	The Rev. Emlyn Jones
New Hebrides	Tangoa Training Institute, Tangoa	Presbyterian	The Rev. E. G. Jansen
New Caledonia	Ecole Pastorale de l'Eglise Evangelique en N. Calédonie et aux Iles Loyauté, Do Neva, Houailou	Evangelical Reformed	The Rev. P. Seidenbinder
	(<i>pro tem.</i>)		

Fiji	Anglican Diocesan Ordination School, St. John's House, P.O. Box 35, Suva	Anglican Methodist	The Rev. J. A. Pittman
	Methodist Theological Institution, P.O. Box 8, Davuilevu, Nausori	Methodist	The Rev. A. R. Tippett
Tonga	Sia 'atoutai College, P.O. Box 57, Nuku 'alofa	Methodist	The Rev. John Lepatoa
Western Samoa	Malua Theological College, Malua Piula College, Lufilufi	Congregational Methodist	The Rev. Dr. John Bradshaw
Cook Islands	Takamoana College, P.O. Box 93, Rarotonga	Congregational	The Rev. B. G. Thorogood
Tahiti	Ecole Pastorale "Hermon", Papeete	Evangelical Reformed	The Rev. Henri Vernier
Moa Island	St. Paul's Theological College, Moa Island, Torres Strait, via Thursday Island, Queensland, Australia	Anglican	"The Principal"



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